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THREE ECONOMIC NEEDS OF THE 1880's AND OF THE 1940's

On Aug. 7, 1882, the Senate of the United States passed the following resolution which, it will be observed, has a familiar sound in our own times:

Resolved, That the Committee on Education and Labor is hereby authorized and directed to take into consideration the subject of the relations between labor and capital, the wages and hours of labor, the condition of the laboring classes in the United States, and their relative condition and wages as compared with similar classes abroad, and to inquire into the division of labor and capital of their joint productions in the United States; also, the subject of labor strikes, and to inquire into the causes thereof and the agencies producing the same; and to report. . . .[1]

The Senate Committee of nine members, with Senator Henry W. Blair of New Hampshire as chairman, took testimony from Feb. 5 to Nov. 28, 1883, from employers, business men, labor union officials, clergymen, and others in various industrial centers of the country. The proceedings were printed in 1885 in four stout volumes of some 4200 pages, but unfortunately the fifth volume, projected as the "Report of the Committee," for some unrecorded reason, never saw the light of day.[2]

A single passage occupying less than two pages (I, 358 ff.), of this voluminous testimony is well worth deep consideration today. It records a joust between two of the Committee members and Peter J. McGuire,[3] General Secretary of the Brotherhood of Carpenters and Joiners, a union having at the time sixty-four local bodies and a total national membership of 6700.

[1] *Report of the Committee of the Senate upon the Relations between Capital and Labor and Testimony Taken by the Committee,* 5 Vols. (Washington: Government Printing Office, 1885), I, 1.

[2] The U. S. Department of Labor Library card states that Vol. 5 had been assigned a number (Report 1262) in the Congressional Series 48th Congress, 2 Sess. Senate. But the check list of United States Public Documents, 1789-1909, 3rd edition, 1911, Vol. 1, p. 73, at the top, has the notation that Report 1262 was "suppressed."

[3] Peter J. McGuire was born on the lower east side of New York, July 6, 1852 of Catholic parents. His father had emigrated from County Monaghan, Ireland, in 1847, His mother, a widow who had borne eight children by a previous

In this brief portion of his sworn statement, which, in its total, covers forty-six pages, McGuire offered three correctives which, if applied today, would doubtless go a long way toward curing existing economic ills. And it is hardly too much to say that if the men in industry and government in the 1880's had taken the initiative and introduced what McGuire proposed, they would have set in motion forces that would have neutralized and perhaps prevented the "hard times" that have regularly scourged the nation since that decade, and they would have substantially advanced the cause of social justice and social order. McGuire's proposals were rooted in three basic ideas:

I. Necessity of united action by employers to eliminate wage abuses and to promote the common good.

---

husband, in 1850. Peter was the second child of the second marriage. He attended the neighborhood parochial school until his eleventh year, later securing such education as he could by dint of evening study at the Cooper Institute and at evening high schools. In 1867 he apprenticed to a "wood joiner," and in 1872 joined the "union of his trade." Later he campaigned as a Lassallean socialist and a "Greenbacker," and still later he became a "trade union" socialist. He wrote the call for the first convention of the Federation of Labor in 1881, and thereafter served for four years as secretary of the American Federation of Labor, and for several years as its first vice-president. In addition he was the first editor of *The Carpenter*, publication of the Carpenters' Union, and for twenty years secretary of the Union. He is probably best known as the "Father of Labor Day," for the legal establishment of which he began agitating in May 1882, and which by Act of Congress became a national holiday on June 28, 1894. McGuire was married by Fr. M. Sulley in Nativity rectory, New York, on October 6, 1884, to a non-Catholic, Christina I. Wolf, and had all his children baptized Catholic. Because of his travels throughout the country, the Catholic upbringing of his children was left largely to their non-Catholic mother, who reportedly saw that they attended Mass and instructions. Although McGuire did not join any forbidden societies, and had the usual quota of "many priest friends," he was in his later years a "Christmas and Easter" Catholic, and unfortunately died without receiving the Last Sacraments on February 18, 1906. One report has it that "When Peter McGuire was dying a priest was sent for and he arrived only to find that McGuire was dead." He was buried, without a funeral Mass, in Calvary Cemetery, Camden, New Jersey. Shortly thereafter his widow, who reputedly was not permitted to purchase a burial site for herself with her deceased husband, had the body disinterred and transferred to Arlington Cemetery, Pennsauken, New Jersey. Thanks are due for some of the factual data in this note to His Excellency, the Most Reverend Bartholomew J. Eustace, D.D., Bishop of Camden, and to Mr. Frank Duffy, General Secretary of the United Brotherhood of Carpenters and Joiners, Indianapolis.

II. Necessity of adequate purchasing power in the hands of workers to assure general prosperity.

III. Necessity of forthright thinking.

The Senate Committee interrogated McGuire:

Senator George (Mississippi): Do you remember what Mr. Foster said about the working classes in New England, and their attendance at church?

P. J. McGuire: Yes, sir.

Senator George: What have you to say on that subject?

P. J. McGuire: I remember that he stated that the interest in church-going was falling off.

Senator George: I call your attention to that and ask you to state your observations and knowledge in regard to it.

P. J. McGuire: Well, from force of public pressure, and largely through the censorship that exists in small communities, workingmen there do attend church, and their employers in New England and through the country look to see that they attend some church; but many of them go unwillingly because they sit in church on Sunday and hear the minister talk about doing unto others as you would be done by, and they see their "boss" in the pew listening to that Gospel, and they find that on the following Monday, probably, he reduces their wages.

Senator Blair: For what reason do they understand that the boss reduces their wages? Simply for the purpose of inflicting a wrong on them, or because the market does not permit him to pay such wages?

P. J. McQuire: Because he does not combine with others like him and organize industry so that there would not be any such competition or any such fluctuations. If they would combine and drive the speculators out there would not be any such fluctuations of the market.

Senator Blair: Who could drive the speculators out?

P. J. McGuire: Why, the capitalists could combine and do it; but they don't want to. They want to have them. They are all interested in the same game of "toss."

This exchange focuses attention on two features of the "capitalist system" as it functioned in 1883 and as it is functioning now. They are: (1) the individual employer acting *alone* is unable as a rule to do what is morally right either towards his own employees or for that matter towards himself; and (2) the individual employer must unite with other employers—first in his own industry and then with those in other industries—in order to protect himself against the competition which forces him to deal unjustly with his employees and, if he is free from such constraint by

virtue of his monopoly position, in order to enable him to do his part to ensure just wages and working conditions throughout industry. The remainder of this section will enlarge on these two points as they seem applicable to industry today.

First, no employer acting *alone* can appreciably raise the sub-standard wages and, if he is in a "piece-working" industry, reduce the "speed-up," that may prevail in his plant. Here the term "employer" is taken to mean the average employer, who may be large or small, but it does not include the unusually well situated employer who is protected by patents or other monopoly privileges. It is absurd of course to suggest that an employer would reduce wages out of any sadistic impulse to inflict pain and suffering. Actually, he prefers to maintain and even to increase his wage rates, if for no other reason, than to have harmony in his establishment and to keep up production.

Moreover, he may be the type of person who is sensitive to the stirrings of conscience, and may want to raise his wage rates, especially if they are too low for adequate livelihood. The tragic fact, however, is that the average employer *alone* cannot do what his conscience dictates to be just concerning wages and working conditions. If he wishes to remain in business, he is simply forced to match the "going rates" which competing establishments are paying, regardless of how oppressive these rates may be. The only other course open to him is to close his plant. Clearly, he has a difficult decision to make.

The employee, as McGuire complained, is scandalized at the low-wage employer sitting with him in church. From the context of the testimony, it would seem that the church attendants that McGuire is asked about are Protestant. But it can hardly be denied that his observations apply with equal truth to Catholic church attendants. Nevertheless, in all fairness to hundreds of employers, Catholics and non-Catholic alike, it should be remembered that in numerous instances the employer, and especially the smaller one, cannot be held accountable in conscience for paying inadequate wages.

This conclusion calls for further refinement. An employer who pays unfair wages cannot as a rule be held morally responsible for doing so, first, if his margin of profit is too low to permit him to do otherwise, and second, if he does his utmost to get competing employers to correct the underlying cause of the evil. The

"underlying cause" is disorganization—euphemistically called "individual enterprise"—which is the governing "principle" in capitalist society and for which powerful employer interests seek public approval by pouring out huge sums for newspaper space, radio, and other propaganda. On the other hand, an employer who, despite the high profits he may enjoy, fails to pay fair wages, is of course guilty in conscience for such failure, and additionally so if he does all he can to perpetuate the existing chaos of non-organization. In any event the moral responsibility of the employer of 1947 is no different from that of the employer of 1883. The basic fact stands that even if an employer is disturbed in conscience over the substandard wages he is paying, he can do little or nothing *alone* to bring them up to decent and fair levels.[4]

Second, the individual employer who earnestly wants to do his part to remedy wage injustice has no choice but to unite with his fellow industrialists to stamp out the evil. To be sure, the average employer will shrink back in horror at the proposal of organizing for such a purpose. But with complete inconsistency he disregards the all-important fact that—to go back no earlier than 1880—industrialists have uniformly, and particularly since 1900, employed the weapon of organization to "maintain" and even to fix prices and thereby freeze *real* wages.[5]

Employers have evolved a wide variety of organizations to advance their interests, two of the better-known today being the Trade Association and the Basing Point System. The Trade Association—which exists in some 1900 different industries and trades in the United States—is an employers' organization which brings together the producers of the same commodity or service, and furnishes them periodically with information on prices, wages, output, sales, and other trade data, in order, as it is asserted, to prevent "unfair competition" in prices, but actually in order to hold prices at levels which the association unilaterally

[4] See treatment of this precise problem in the Encyclical *Divini Redemptoris, Atheistic Communism*, par. 53.

[5] On April 28, 1890, Superior Court Judge John P. Altgelt, later Governor of Illinois (1893-97), when interviewed concerning a carpenters' strike in Chicago, involving the right of the men to organize into a union said: "It comes with ill grace from those who, to a greater or less extent, hold not only their own employees but the whole community by the throat by means of their organizations, to refuse to recognize the right of others to organize." (John P. Altgelt, *Live Questions*, Chicago: George S. Bowen and Son, 1899, p. 214.)

establishes.[6] The Basing Point System is a price fixing arrangement, for example, in the steel industry, in which the producers in control of the market agree on delivered prices from certain shipping points in the country. Accordingly, a steel fabricator, wherever located, must pay the same price for steel whether he buys from Producer A or B or C, and regardless of where their mills are located. These are but some of the more prominent forms of associations which employers have developed to maintain prices.

But the matter now under consideration is not the organization of employers to maintain *price* levels but rather the need of organization by employers to maintain fair *wage* levels. It was the absence of the latter type of organization that McGuire deplored in 1883. Moreover, it has been the all but complete absence of such employers' organizations over the years—to say nothing of the operation of certain employers' associations to defeat unionization—coupled with the militant functioning of numerous types of employers' combinations engaged in "stabilizing," or more correctly, controlling both prices and output, that has created the terrifying problems of "big business."[7]

True, some employers, generally smaller ones, have at times recognized their obligation to act in an organized way in the public interest. Thus, certain employers voluntarily and without compulsion of law affiliated themselves with the Council for Industrial Progress created by President Roosevelt on September 26, 1935. It is to be noted, however, that 1935 was a year of widespread depression, and more significantly that the Council was able to secure the support of only a limited number of smaller businesses. The Report of the Coordinator, Major George Berry, declared: "large association groups in the automobile, iron and steel, chemical, textile, and other industries declined to participate officially."[8] Due allowance should be made for such minor or-

[6] U. S. Department of Commerce, *Trade and Professional Associations of the United States* (Washington: Government Printing Office, 1942).

[7] For a brief account of mergers since 1919 see *Recent Social Trends*, Report of the President's Research Committee on Social Trends (New York: McGraw-Hill, 1933), I, 238-52; and also The Brookings Institution, *Industrial Price Policies and Economic Progress*, (Washington, 1938), chapters VIII and IX.

[8] Council for Industrial Progress, *Reports of Committees and Resolutions Adopted* (Washington: Government Printing Office, 1936), p. iv.

ganizational activities as these in which employers meet with workers under the chairmanship of the Government for the purpose of preventing wage reductions and even of raising wages. Yet the fact remains that over the past six or seven decades employers have done little or nothing in this direction, and what is more important, they have through various kinds of "agreements" and "understandings" controlled prices, and through some of their associations violently resisted the unionization of workers, with the result that the strongest of these men together with their families have become fabulously wealthy, and with the control that accompanies wealth, the masters of the lives of the rest of the people. This small body of men, in number only a few hundred, are closely knit together in interest notably through "interlocking directorates" and are properly referred to as the "corporate community." The tremendous power which this little oligarchy wields over the entire nation, and also over certain foreign "backward" peoples, may be visualized by glancing at some of the more recent factual data on economic concentration in the United States. A considerable body of government reports and of private studies of concentration of ownership and income has appeared during the past fifteen years, but only some of the more notable publications can be referred to here.[9]

In 1938 President Roosevelt advised Congress that the Bureau of Internal Revenue revealed that in 1935, of all corporations reporting, one-tenth of 1 percent of them owned 52 percent of the assets of all of them, and less than 5 percent of them owned 87 percent of the assets of all of them; and that one-tenth of 1 percent of them earned 50 percent of the net income of all of them, and less than 4 percent of all manufacturing corporations

[9] See in addition Adolf A. Berle, Jr. and Gardiner C. Means, *The Modern Corporation and Private Property* (New York: The Macmillan Co., 1932); Willard L. Thorp and others, *Economic Problems in a Changing World* (New York: Farrar and Rinehart, 1939); Arthur R. Burns, *The Decline of Competition* (New York: McGraw-Hill, 1936); George W. Stocking and Myron W. Watkins, *Cartels in Action* (New York: Twentieth Century Fund, 1946), a treatment of international cartellization of business; David Lynch, *The Concentration of Economic Power* (New York: Columbia University Press, 1946). The last named work is an attempt to survey the 20,000 pages of direct testimony and the 43 monographs of the Temporary National Economic Committee (TNEC), established pursuant to Resolution of Congress, approved June 16, 1938.

reporting earned 84 percent of all net profits of all of them.[10] The National Resources Planning Board declared in 1940 that "200 corporations control approximately half of the industrial wealth of the country and nearly two-thirds of the land, buildings, and equipment that are owned by non-financial corporations."[11]

Centralization has increased sharply since the end of World War II, as it did in the 1920's after World War I. The Federal Trade Commission reported to the Congress on March 4, 1947, that since 1940, more than 1800 manufacturing and mining companies have been purchased by others, and three-fourths of them by firms with assets over $5,000,000.[12] Moreover, the Report of the Smaller War Plants Corporation of 1946 points out that concentration of ownership means concentration of the control of employment opportunity: "In 1944 these large firms [that is those with 500 employees or more] represented only 2 percent of all manufacturing firms in the United States and yet they accounted for 62 percent of total employment."[13]

As might be expected, this ominous concentration of ownership is accompanied by an even more ominous inequitable distribution of the national income of the country. Leon H. Keyserling, Vice Chairman of the Council of Economic Advisers, reports: "Of present national income running at an annual rate of about $180,000,000,000, about $117,000,000,000 is in wages and salaries, about $18,000,000,000 in farm income, and about $15,000,000 in corporate profits. The remainder is in entreprenurial income, interest, rents, etc."[14] In view of these facts one can readily understand that the Federal Reserve Board could find as it did that in 1945 the top 10 percent of all spending units (a spending unit being defined as all the persons living in the same dwelling and belonging to the same family who *pool their income* to meet their

[10] TNEC, *Final Report and Recommendations*, 77th Congress, 1st Session, Senate Document No. 35 (Washington: Government Printing Office, 1941), p. 11.

[11] *The Structure of the American Economy:* Part II (Washington: Government Printing Office, 1940), p. 15.

[12] *Report on the Present Trend of Corporate Mergers and Acquisitions* (Washington: Government Printing Office, 1947), pp. 1, 8.

[13] 79th Congress, 2nd Session, Senate Document No. 206 (Washington: Government Printing Office, 1946), p. 25.

[14] *New York Times Magazine*, June 8, 1947.

major expenses) held 60 percent of all personal liquid assets (savings deposits, bank deposits, and Government securities) and that the lowest 40 percent of all spending units held but 1 percent![15]

The most elaborate recent analysis of income distribution in dollars *by families* discloses the same inequitable apportionment of yearly income. In 1938 the National Resources Committee revealed: "14 percent of all families received less than $500 during the year studied [1935-1936]; 42 percent received less than $1000, 65 percent less than $1500, and 87 percent less than $2500. Above the $2500 level, there were about 10 percent with incomes up to $5,000, and about 2 percent receiving between $5,000 and $10,000, and only 1 percent with incomes of $10,000 or more."[16] In 1942, a year of higher incomes and higher prices, the Office of Price Administration estimated that of the 33,360,000 families in the United States, 20.7 percent had an annual income of less than $1,000.[17]

Truly, there is need of a balance between income and prices, and truly there is need of machinery to keep the balance in something like balance. The task of building such machinery is not easy, but it is one that may not be deferred.

What machinery should be set up? How should it be constructed? How would it operate? In all frankness, no expert or body of experts has to date proposed a program of action so far-reaching and so completely protective of the human person as that outlined by Pope Leo XIII in 1891, elaborated by Pope Pius XI in 1931, and confirmed by our present Holy Father Pius XII on several occasions since 1939.[18] To be sure, the Popes are not so shortsighted as to say that all that is needed is a program. They call upon men to make God's law of morality their own and to live it, not least of all, in their working lives. But having said this,

[15] *Federal Reserve Bulletin*, Washington, June 1946.

[16] *Consumer Incomes in the United States* (Washington: Government Printing Office), pp. 2 f.

[17] U. S. Department of Commerce, *Statistical Abstract of the United States, 1946* (Washington: Government Printing Office), p. 275.

[18] References throughout to the *Rerum Novarum* of Leo XIII and the *Quadragesimo Anno* of Pius XI are to the Latin-English text, *Two Basic Encyclicals* (New York: Benziger Brothers, 1943). The other encyclicals are cited according to the English translations published by the National Catholic Welfare Conference, Washington, D. C.

they go on at once to lay out a practical course of action. And the essence of the action they prescribe is: organize and organize still more, for justice.

In everyday language, to organize means to "get together." When men "get together," first, they may do so solely to advance their own selfish interests, or second, they may do so to help others as well as themselves. Roughly speaking, it is this first type of organization that employers (for the sake of larger profits) and unions (for the sake of higher wages) have adopted in the United States for over a hundred years. It is the second type that the Encyclicals have urged since at least 1891.

In *Rerum Novarum* of 1891 Pope Leo in two successive paragraphs drew a comparison between "free enterprise" and an "organized society." Paragraph 63 describes the former "system," and while it concedes that worker and employer may freely enter into wage agreements provided that such agreements do not violate the "natural justice" which protects the worker's living needs, it denounces the "system" as a weapon of force and inhumanity insofar as it ignores the same "natural justice." Paragraph 64 describes the latter system, holding that it would be more satisfactory (*satius erit*) to establish this latter rather than the former. In brief, the Holy Father advocates an organized society constituted of associations (*collegia*) which would have committed to them the determination of wages, hours, and all conditions of employment, the government to assist, when necessary, to safeguard workers' interests. Later on in paragraph 69 he refers with joy to the associations (*societates*) already initiated consisting "either of workers alone or of workers and employers together."

Pius XI in *Quadragesimo Anno* takes the outline of Leo XIII, and filling in the details, adapts it to modern times. He urged all the employers and all the workers in each industry or profession (for example, in steel, coal, agriculture, railroad transportation, engineering, and the rest) to combine in their respective organizations, whether of management or of labor, and meet jointly in a single unified body, through their *freely chosen representatives*. Also, he would have government supervise the deliberations of each such unified body. Government should do this, he holds, mainly to prevent one unified body from taking advantage of others, but government is to be understood in no sense to have final and arbitrary power to act. Such power in the hands of a

state would be pure totalitarianism, and nothing is farther from the philosophy of the whole papal plan. In fact, the Encyclical specifically provides in paragraph 85 that in voting, the freely chosen representatives, of either management or labor, if dissatisfied with any impending action, may vote separately and proceed separately, in behalf of their respective following.

Each such organized industry or profession would be empowered to fix wages, hours, working conditions, output, and profits. Moreover, it would be linked with every other industry or profession, similarly organized, through the medium of a "supreme economic parliament" made up of freely chosen delegates from the industrial and professional bodies below, presided over by government acting not as dictator but rather as moderator, or perhaps as "watchdog." The need of such a "supreme economic parliament" is apparent, namely, to maintain, so far as possible, a fair balance (*recta proportio*) in wages and prices among all the subordinate *organized* industries and professions. In substance this is the program of social reconstruction of Pope Pius XI.

Our present Holy Father Pope Pius XII, in *Sertum Laetitiae* of November 1, 1939, makes this program his own, affirming on page 20 that *Rerum Novarum* of 1891, and *Quadragesimo Anno* of 1931 set forth "the solution of the social question in accordance with the postulates of the Gospel and of the eternal philosophy," and expressing delight at the fact that here and there serious efforts are being made to adjust economic life to the program. It should be added that whereas the program is religious, or rather Christian, in the sense that the Head of Christendom advocates it, and moreover that it calls for the application of Christian charity in its widest sense, it is exceedingly practical as will appear from what follows.

In 1883 McGuire was groping for a remedy, and proposed the expedient that employers should organize. His suggestion was indeed a beginning. But the Popes drawing on the rich experience of the Ages of Faith, went much farther. As just indicated, they proposed that employers should organize and through their organizations, deal with organized workers, with the aid but not under the control of government.

II

The questions and answers of 1883 continue:

Senator Blair: In speaking of the capitalist, what do you include when you say that he accomplishes this injury to society, and that he is to blame for the necessity of reducing the wages?

P. J. McGuire: I think you misunderstood me. I said this: That the fluctuations that come in the market come through the speculative capitalists, and that the employer who says he is not responsible for reduction of wages, or who thinks he is not, is really largely responsible, inasmuch as he does not combine with other employers to drive out these speculative capitalists who do so much to make these fluctuations in the market. In other words, the capitalist cares for nothing but what he is engaged in at the time, and sees no farther than his own particular immediate interests. If the market goes down, what he looks to to make up for that is the reduction of his laborers' wages, forgetting that in proportion as those wages are reduced *he curtails the home market not only for his own goods, but also for the goods of all other producers.* (Italics supplied.)

In these three sentences McGuire is saying three basic things: (1) The employer who cuts wages because of "fluctuations" caused by "speculative capitalists" is himself largely responsible for what he does, if he fails to "combine" with other employers to "drive out these speculative capitalists." (2) The employer is too much concerned with "his own particular immediate interests." (3) The employer who cuts wages when prices go down forgets that he thereby "curtails the home market not only for his own goods, but also for the goods of all other producers."

The first and second of these propositions have been dwelt upon above. The third will now be considered.

The third proposition can be put in readily understandable form.[19] Prosperity requires as a *sine qua non* that wage earners and salaried employees receive a large enough share of the national income to enable them to buy back the goods and services

[19] No attempt is made here to trace the history of the theory that underconsumption (underspending because of low wages) is a basic cause of unemployment. Although the Classical Economists have generally pooh-poohed the theory for over a hundred years, a few men have risen up in various countries to support it, for example Fr. Franz Hitze in 1877 in his Paderborn lectures, in Germany; John A. Hobson for half a century, and more recently John Maynard Keynes, in Great Britain; and the late lamented Msgr. John A. Ryan of Catholic University, Professor Alvin Hansen of Harvard, and a constantly growing minority of others, in the United States.

which industry and agriculture can produce. Without such adequate wages and salaries business must stagnate and force the country into "hard times."

Any one can observe the process in operation before his eyes. Thus the wife of an underpaid shoeworker—a shoe worker being taken for illustration because of the low-wage record of the shoe industry—goes into a department store to buy certain household furnishings, for example, a mattress and a percolator. Her purse will allow her to buy only the latter, and it is only the latter she buys. As a result the department store has one more mattress in stock. Moreover, if generally low wages are prevailing at the time, the store doubtless has scores of other items of merchandise on hand which it could have disposed of if its customers had had sufficient money to buy them. In any event when inventories accumulate, store managements simply cancel orders with jobbers. Jobbers will do the same with manufacturers, who in turn will either lay off their entire working force or put them on reduced time. These employees, being either entirely or partially out of work, are compelled to curtail family and other expenditures, with the result that they throw still other employees out of work. And thus the circle widens into wider circles and brings on depression, to the loss of all workers, employers, farmers, and professional persons. The chain of forces is hardly more complicated than that just described.

On the other hand, the problem of achieving a prosperous economy should not be oversimplified. Actually, two steps rather than only one are indicated as necessary.

The first is to utilize and to extend the producing plant of the country to meet the needs of all the people at present; and, no less important, continuously to expand the productive capacity of the country to provide for its future population which, on the basis of the yearly average expansion since 1890, may well increase for the remainder of the present century at the rate of over 13 million souls per decade. As for the immediate present, the need of additional plant and equipment is little less than critical. Professor Sumner H. Slichter of Harvard University wrote recently that there have been only "negligible additions" to the private producing plant of this country since 1930, and that private industry now has less plant and equipment per worker than it had in 1929. He estimates a capital investment of at least $40

billion as necessary to bring plant and equipment up to required productive capacity.[20] Thus the present merges into the future, bringing with it little assurance.

The second step, and one no less important than the first, is to assure the working population—roughly two-thirds of that of the entire nation—a sufficiently large amount of wages and salaries to enable them to purchase, in due proportion, all that the current plant can produce. In an enterprise system like the present, goods simply will not be produced, however much they may be needed, unless there are customers with money to buy them. Thus adequate plant capacity and adequate buying power are the two essentials of a healthy economy, the one depending on the other as a condition.

If one considers only the past three decades, one finds that events since 1919 confirm these observations. And it should be noted that modern "technological" unemployment set in in 1919 rather than in 1929. During the 1920's four major trends were discernible in American economic life: (1) in manufacturing industries total physical production increased 25 percent; (2) the total number employed in manufacturing remained practically unchanged;[21] (3) about one fifth of the actual plant capacity of the country was not used;[22] and (4) some 60 percent of the families of the country had an annual income of less than $2000, which amount at 1929 prices, according to the Brookings Institution, could be regarded as "sufficient to supply only basic necessities."[23] Thus during the period of the 1920's the plant of the country, although increasing its actual output by one-fourth, was not producing all it could produce. Moreover, it would without doubt have been impelled to operate at approximately full and even at full capacity, if workers, and especially the lowest paid one-third or one-half, had been paid wages and salaries higher than they were paid, and in an amount that would have permitted them to

[20] *New York Times Magazine*, Aug. 10, 1947.

[21] United States Department of Labor, Bureau of Labor Statistics, *Productivity and Unit Labor Cost in Selected Manufacturing Industries, 1919-1940*, Feb. 1942, p. 1.

[22] Brookings Institution, *America's Capacity to Consume* (Washington, 1934), p. 2.

[23] *Ibid.*, p. 56.

buy all that the producing plant could have made available to them.

Then came the collapse of 1929, with a drop, from 1929 to 1933, in employment from 36 to 28 million man years; in wages and salaries from $49.2 billion to $27.5 billion; in gross farm income from $12 to $6 billion; and in dividends from $6 billion to $2.2 billion.[24] In 1933 Congress took vigorous steps to bring relief to the sinking business system, and particularly the one thing it was thirsting for—greater purchasing power. The National Industrial Recovery Act (NIRA) of June 16, 1933 declared it to be part of the policy of Congress "to increase the consumption of industrial and agricultural products by increasing purchasing power," and it appropriated the sum of $3.3 billion "for the purposes of this Act." President Roosevelt signed the Act at once, declaring: "The law I have just signed was passed *to put people back to work*—to let them buy more of the products of farms and factories and start our business at a living rate again . . . . The aim of this whole effort is to restore our domestic market by raising its vast consuming capacity."[25]

The Congress adopted the same philosophy in 1935 when it appropriated $4.8 billion in the Emergency Relief Appropriation Act, merging "relief and recovery" in a single program.[26] For the period 1937-1938, the Congress reduced relief expenditures, and the national economy, as if in retaliation for the curtailment of "purchasing power," again fell into a sharp decline, calling for larger relief outlays in 1939. Moreover, from this decline the economy lifted itself up only after the Government entered upon the huge spending program first of National Defense and then of all-out production for war. The total moneys expended from Federal, State, and local funds for relief and work programs from 1933 to 1938 alone was $25.2 billion.[27] Thus at least the period from 1919 down to the present offers unquestioned factual evidence that sufficient purchasing power is necessary to maintain

[24] TNEC, Part I, *Economic Prologue* (Washington: Government Printing Office, 1939), pp. 196 f.

[25] National Recovery Administration, *Statement by the President of the United States*, Bulletin No. 1 (Washington: Government Printing Office, 1933).

[26] Corrington Gill, Former Assistant Commissioner, Work Projects Administration, *Wasted Manpower* (New York: W. W. Norton, 1939), p. 213.

[27] TNEC, *op. cit.*, p. 225.

even the semblance of economic prosperity. It was to this simple but unescapable truth that McGuire appealed in 1883 when he asserted that the employer who does not pay sufficient wages curtails markets "not only for his own goods, but also for the goods of all other producers." McGuire could not see into the years ahead, but as every competent observer views at least the past three decades in retrospect, they have completely vindicated the soundness of his position.

If it may be repeated, the years since 1919 testify in clearest language that economic well-being requires that at least such wages and salaries be paid, especially to workers in the lower income brackets, that will permit them to purchase, in rightful proportion, all that modern technology, machinery and inventions can produce. Needless to say, Catholic social teaching freely accepts this fact as a fact, but in addition it puts the responsibility on each individual person to work toward the achievement of economic well-being, and to do all within his power to make it a reality in the earliest possible future. But the Catholic can be more specific on the question: "How high should wages be?"

Pope Pius XI in *Quadragesimo Anno* begins his treatment of the just wage in paragraph 69 and carries it down to the end of paragraph 74. In paragraph 69 he lays down the proposition which is in no sense purely *a priori* but something patently observable in modern economic life—that labor and especially hired labor, like the ownership of property, is not only individual but also social. It is individual inasmuch as the man himself must perform the work, and inasmuch as the amount of pay he receives for it primarily concerns himself, and if he is a married man, the family of which he is the head. It is social, inasmuch as the man's work, his hours and other conditions of employment and, above all, the amount of pay he gets, concerns others.

This two-fold nature of hired work, the Holy Father affirms, dictates the necessity which social justice imposes to regard the wage agreement as a tri-partite contract, to be entered into between the worker, the employer, and the public, each with an interest to be properly safe guarded. It is interesting to note that His Holiness in apparent anxiety to have it understood that three parties (worker, employer, and general public) and not merely two (worker and employer) have a stake in wages, identifies the parties with the letters (a), (b), and (c): (a) referring to

the worker and his family (*operarii eiusque familiae sustentatio*); (b) referring to the employer (*officinae conditio*); and (c) referring to the common good (*communis boni necessitas*). Inasmuch as partisan disputants since the beginning of modern Capitalism have been arguing the claims and counter-claims of (a) and (b) back and forth, there seems little reason to repeat their arguments here. On the other hand, as there has been little or no discussion of the sovereign claim of (c) that is, the right of the whole community to have wages adjusted to such levels as will protect community interest, the papal teaching on this question may be summarized briefly.

The Holy Father holds that "public economic good" makes two demands on industry: first, that the worker be paid wages and salaries high enough to enable him not only to meet living expenses, but to save and thereby come into "the possession of a moderate amount of wealth"; and, second, that wage levels be fixed at the point that "opportunity to work be provided to those who are able and willing to work." In this latter part of his teaching the Holy Father is insisting on what is commonly called the "maximum employment wage." Wages, either too low or too high, cause unemployment, he holds. It is a plain statement of his doctrine to say that he advocates the necessity of adequate purchasing power in the hands of workers to secure and hold economic prosperity. Accordingly, it may be said that McGuire, the less than frequent Catholic, was espousing in 1883 a basic Catholic teaching on wages, long before it was officially declared to be such.

III

The final question and answer in the brief fragment of McGuire's testimony being considered are:

> Senator Blair: You believe the capitalists should *think* more?
> P. J. McGuire: Certainly. They do not think at all, in many instances.

The need above all other needs in modern economic life is that both industrialists and unions *think more*, and especially *think more about others*. The remainder of the present article will develop this assertion in some of its more essential features.

First, as to industrialists, it is to be observed that they fall into two distinct categories: the tiny group of a few hundred powerful men at the top who are in virtual control of the entire American

economy, and the multitude of three and one-fifth million "small business" men at the bottom who have little choice but to "go along." The former with their subsidiaries employ the overwhelming proportion of all workers in American manufacturing, and unilaterally—with an eye on possible market reaction to be sure—but unilaterally, none the less, set wage, output, and price policies for the latter.

It is no demagoguery to assert that the position which the former group occupy in the American economy is no different from that of the relatively minute minority of absentee landlords of other days. Thus in 1876 Francis A. Walker of Yale College described with some bitterness yet with complete truth the practices of the absentee landowners of Ireland who conducted "their exactions through agents selected and rewarded for their success in wringing money from the soil, seeing and hearing nothing of the wretchedness they caused, and drowning all misgivings in the revelry of foreign capitals."[28]

Indeed the parallel between absentee land-owners of a former generation and absentee owners of American industry today is not inexact, especially in view of the fact that those in the latter as well as those in the former category deal with workers, and in fact with the consuming public through "agents" or "intermediaries." The "intermediary" today may be robed in an impressive title such as "Vice President in Charge of Production" and may even be paid an enormous salary. He, too, will have "intermediaries," subject to him, including "production managers," "labor relations experts," "legal counsel," "public relations directors" and perhaps plain "lobbyists." It is these "intermediaries," from highest to lowest, who do the "thinking" for the average corporation, but be it observed, only such "thinking" as conforms to the will of those who pay them. One influential American employer and banker denounces with some warmth the practice among corporations of turning over labor relations to attorneys: "One of the worst sins committed by our corporations is entrusting the handling of labor relations to lawyers. . . . Labor relations are human relations; they require the human, not the legal, approach".[29]

[28] *The Wages Question* (New York: Henry Holt and Company, 1876), pp. 370 f.

[29] Cyrus Eaton, in *The University of Chicago Law Review*, XIV, 3 (April, 1947), 334.

Here, it is submitted, is a fatal operating weakness in the American economy. The actual owners of American industry, usually with offices in New York, hire out the important work of "thinking" to "intermediaries" whether in Detroit or other manufacturing centers, but with the definite restriction that the "thinking" be done within the framework which the former, in their own interest, impose upon the latter. Obviously this procedure permits only scant if any consideration of the public good.

One phase of the "system" should not be lost sight of. Those actually in control, being far removed from the actual scene of production—or to use Walker's phrase "seeing and hearing nothing of the wretchedness they caused"—are unable to do any forthright thinking in terms of all the people. Their judgments can be and as a rule are biased in their own favour. It is not necessary—in fact it would be impossible—to determine the why and wherefore of some of the selfish decisions which these men impose on the entire nation, and more specifically whether they make the decisions they do, because they are shut off from the realities of life, or perhaps for other reasons. The fact is that a little group of powerful industrialists do make these decisions, and all too often in total disregard of the public interest.[30] Indeed there is need for *thinking* and for *thinking about others* mainly on the part of influential employers, but also on the part of "small business" men who make up the great army of American managements.

Two questions seem to be pertinent. What major policy changes should employers make? How can they be brought to make them?

The first question is not nearly as hard to answer as the second. Employers should address themselves at once to the following as obligations they may not ignore: to help build up a system of Industry Councils, in which employers in organized bodies meet with workers, farmers, and professional persons in organized bodies, with the government presiding as overseer; to abandon the existing "break-even-point" measuring-rod for building new plant and equipment, and to use in its stead the yardstick of full employment and full production; and to ensure that a just share of the national income is paid out in wages and salaries in order

[30] See, for example, the address of Senator Wayne Morse before the Senate March 10, 1947 (*Congressional Record*, XCIII, 45, 1892).

that working people be enabled to purchase all that can be produced. An outstanding American industrialist, Paul G. Hoffman, President of the Studebaker Corporation, in effect endorses these proposed "next steps," emphasizing them as necessary for prosperity not only in the United Srates but in other countries as well.[31]

These are responsibilities of business men. How can business men be induced to assume them? This question is not easy to answer, mainly for the reason that the "next steps" as just outlined, call on men to do things *for others*, and with no small surrender of the power and control they themselves now exercise. Ordinarily no one, except for higher motives, puts restrictions on his own authority. What motives can be held out to industrial leaders to persuade them to think more and to do more for others? During World War II the motive of patriotism was exceedingly powerful in making management and workers turn out the largest possible volume of military and civilian goods. But patriotism can hardly be depended upon to do the same during peace time. There is, too, the motive of fear—at present the fear of Russian Communism—that may spur industrial leaders to think more of others. But the motive of fear is not one of the more noble incentives to generous conduct. Neither can it be relied upon as a major force to secure industrial good will and full production.

The deepest and most effective of all motives to impel industrial chiefs to think more of others is the very law of God, with its sanctions of eternal reward and punishment. Our Blessed Saviour has made His Church the expositor of His Law, and her ministers may not neglect any opportunity that offers, whether in the pulpit or on the golf course, to convey to industrialists that what the Church teaches God teaches, and that the teaching of the Church binds men in their business life as it does in their family life. If in their blindness, industrial heads repudiate this divine dispensation, neither they nor any one else need be concerned about existing civilization. All that remains both for oppressors and oppressed is the bleak tyranny of authoritarian government.

On the other hand, the future is not without hope. There are not wanting a sizeable number, chiefly of lesser industrialists, who recognize certain obligations they have to the public as well as to

[31] *Testimony Before the Joint Committee of Congress on the Economic Report.* June 25, 1947 (New York: Committee for Economic Development, 1947), p. 18.

their own businesses. Thus in September, 1942, a group of industrial leaders, generally of secondary status, sponsored the Committee for Economic Development (CED) and since that date have released research and policy reports deserving of serious attention. The Research and Policy Committee of CED, consisting of twenty-one well known industrialists, issued in February, 1947, *A Statement on National Policy* which exhibits more than the usual employer concern for the dangers ahead, and proposes measures to ward them off. In effect the Statement advocates a system of joint boards of management and labor to be established by law, which, if properly reorganized from time to time, would go a long way toward assuring full production, full employment, and adequate living standards. It is employer activities such as these, few though they be, that give cause for hope.

Second, unions as well as employers must also do more *thinking* and more *thinking about others*. From the necessity of things unions have had to be "fighting machines." They were born out of the need of matching force with force. While they have rendered incalculable service in the way of raising the living standards of their members as well as of non-members, they have also contributed toward turning the employer-employee relationship into warfare between two armed forces. And the public, including workers, has had to pay the additional cost resulting from strife and conflict. But this is a problem by itself and need not be gone into here.

Union officials and union rank-and-file members, like employers, have certain obligations to the general public which they may not disregard. They should in the first place broaden their horizon of thinking more than they have been accustomed to do, to include the public interest as well as their own. Even more fundamental, they should be more concerned than they frequently are, about what is *right* in terms of the public good, rather than about what happens to advance their own immediate interest, and particularly when this latter is *not* right.

Perhaps the recent comment of a veteran trade unionist, who is not a confirmed *laudator temporis acti*, will illustrate this point. He remarked: "I recall in union meetings forty years ago that when the membership was discussing a particular proposal such as calling a strike, the main debate was on the question: 'Is this thing right?' Now the main debate is on the question, 'What are

we going to get out of it?' " Obviously this kind of group selfishness can promote only conflict. For the sake of industrial peace it will have to be replaced by genuine concern for the rights of all others.

A more high handed and more insupportable form of union selfishness is union racketeering. While union racketeering does not exist in anything like the volume that some newspaper columnists represent it, some union racketeering does exist, and upright labor officials and memberships should lose no time in whipping the evil out of labor movement. They have at hand a variety of weapons ranging from the withdrawal of union charters to criminal prosecution. And they should use any one or all of them, not only because it is morally right to do so, but because their union will thereby discharge an important responsibility which they have to the public.

But organized labor has a still more fundamental obligation to the general public. It is the obligation to abandon certain restrictive practices, engaged in mainly by some of the hourly-paid trades, which prevent a worker from performing a fair day's work. Such limitations on work imposed by certain unions can no more be defended than can limitations on plant capacity and on plant output practiced by certain corporations. Obviously there can be no adequate standards of living for all the people under a policy of organized scarcity.

In addition, union officials have the responsibility to their membership—and indeed to the public at large—to refrain from making the large profits of a corporation the basis for exaggerated wage claims. It is evident that a fair share of total profits has to be devoted to capital investments to provide new plant and equipment. If plant is not enlarged and replaced, at least in proportion to population needs, there can be no full employment and no full production. It is not suggested here that corporations actually do invest all their profits in building new plant and machinery, or indeed that they should expand plant capacity indiscriminately throughout industry. All that is asserted is that union officials and union members should recognize that business men are under the necessity to set aside a certain amount of earnings for capital investment, and that under existing conditions corporations have the obligation not only to pay fair wages, but also to provide

plant and equipment in sufficient volume to meet the needs of all the people.

There are still other matters in which unions should show greater regard for others than they have done in the past, especially since 1933, from which year to the present, they have increased their membership from 3,000,000 to nearly 15,000,000. One such matter is the necessity of closing the ranks between the American Federation of Labor and the Congress of Industrial Organizations, thereby eliminating the disputes between the two rival bodies, which cannot but add to the cost of goods and services. The hugeness of the task of uniting the AF of L and CIO should not be minimized, but even in the merger negotiations looking to this end, the formula of thinking about others—craft unions about industrial unions and *vice versa*—stands in highest need of application.

But unions have an even more weighty responsibility. It is to keep themselves free from Communism. This obligation rests upon each union member, and when all is said and done it is the obligation *to think* and *to think of others*. The clear-headed unionist reasons from evidence to conclusions, and is not easily deceived. He observes that the Communist is a superaggressive individual, noisily demanding action and more action, and moreover that his stage play frequently ensnares otherwise honest workers weary of some of the more slowfooted tactics of traditional trade unionism. But the thinking unionist is not misled. He understands that the "Commy" or "Fellow Traveller" who comes into the Union brings with him the "line" (set of instructions) from Moscow, ordinarily transmitted through New York. Moreover, he can see that if those who bring the "line" succeed in beguiling a sufficiently large number in the Union to follow it, these latter will convert the Union into a mere loudspeaker for directions from without. As a result, union decisions on such pivotal matters as strikes, wages, political candidates, and international relations cease to be union decisions, and are little more than the parroting of outside commands. Under such conditions, the straight-thinking unionist can have no respect for his Union, or for that matter, for himself.

But above all this, the reflecting unionist will look into the future and rightly conclude that if the dictatorship of Moscow should come to prevail, it would seek to destroy the foundation of all that is decent and worthwhile in human life, the concept of

God and His eternal law. Thus opposition to Communism is not merely a crusade for free unionism, but for the freedom of all men, and for the most precious freedom they have, namely, to enter into eternal life. Here, if anywhere, is a field in which the individual unionist should do more thinking, and more thinking about others.

So much for the duties of the men who make up the two major factors of industry—employers and workers. Nothing has been said of the responsibilities of government officials and, in view of the composition of modern legislatures, little need be said on this subject. Speaking generally, elected legislators are the spokesmen of the dominant economic interests of the country, and it is the persons who *actually* represent these interests—management and workers— that must be looked to to build a just economic structure in the future. The well known business analyst W. M. Kiplinger writes: "Government and politicians think they rule this country, but actually they don't. Business men are more nearly the rulers of this country. They are more influential than any other single class, including the politicians. They can do more good, or more harm, than any other class."[32] The function of government as the sovereign protector and promotor of the common good is to be maintained at all costs, but the task of establishing a stable economic order devolves primarily upon those living and working in it, that is, management and workers.

It has been said above repeatedly that industrialists and wage earners have the duty to *think more*, and to *think more about others*. But they do not discharge their obligations unless they take one further step. They have the obligation to think more, and think more about others *together*, face to face, in the presence of government representatives. In substance such is the program of Popes Leo XIII, Pius XI, and Pius XII. Others have advocated essentially the same procedure, for example, Philip Murray, President of the CIO, who urges "Industry Councils;" a writer in the *Nation* of August 16, 1947, who suggests permanent "Federal and State public panels, manned by representatives of business, labor and the consumer;" and the employer CED, referred to above, which proposes a federally created "Labor-Management Council." Thus there is no little agreement on fundamentals. All that

[32] *New York Times Magazine*, January 23, 1938, p. 27.

is needed—and the need is by no means small—is men who will support the program and put it into operation.

To sum up. P. J. McGuire cited three pressing needs in 1883: need of united action by employers to eliminate wage injustice and to promote the common good; need of adequate purchasing power to assure general prosperity; and need of thinking. These needs, as urgent in 1947 as in 1883, can be met only in an organized society, whatever it may be called.

But let no one delude himself. A democratically organized society will require much more than a blueprint. It will call for deep concern on the part of the individual, for others as well as for himself. It will demand in men's hearts not merely justice, which in a sense is divisive, but also charity, which is essentially cohesive. And the charity may be nothing less in its inner nature than that which unites men as brothers under God the Father, through His Divine Son, who is charity itself. When this charity has hold of men's beings, justice will assert itself both in establishing and maintaining an organized society.

This ideal is indeed an ideal and to give it life is admittedly a tremendous task. But its magnitude should discourage no one, nor should any one use it as a pretext to sit back and do nothing. The hopeful beginnings that have been made should be studied, and the men who are initiating them—whether they be industrialists, bankers, trade unionists, or farm leaders—should be encouraged and supported in every way.

The hour may be late, but no one, and especially no accredited minister of the Gospel, may abdicate his office to hearten and uphold those who are fighting the battle of God's own justice and right. His justice will prevail but no one may relax his efforts to hasten its reality.

✠Francis J. Haas
Bishop of Grand Rapids

Mission Intention

"An increase in the number of seminaries for the training of a native clergy" is the Mission Intention for the month of December, 1947.

SOME PROBLEMS OF THE CHURCH IN MEXICO

This past summer, I found general conditions of the Church in Mexico better than at any time during the interval since my first visit to that country in 1931. This is manifest in a number of ways. Churches are open throughout Mexico. Many which had been closed and practically abandoned for the period since the regime of General Calles have been reopened, repaired, and restored for regular worship. Most of these are kept immaculately clean. Others are now in process of restoration, and there is everywhere a sentiment of respect and reverence for the great religious contributions and traditions of the past.

The bishops and priests of the country are no longer "hunted men," but appear to assume their rightful place in their respective communities and to perform their religious functions openly and with a sense of security. In Mexico City, Archbishop Martinez is regarded as a leading personality of the capital, appearing at public events without fear or embarrassment and even sharing in the good-humored gibes of the journalists and cartoonists with the easy grace of a man who is accepted in the familiarity of a friendly society.

The insolent bigotry of the old revolutionaries, who rode into power and riches at the head of home-made armies and under banners of synthetic socialism, has mellowed or declined. Zeal for "reform" has been tempered by advancing age, by satisfaction and desire for security in the transfer of fortunes which were plowed up in the new distribution of lands and money, and by a rather wholesome fear of disillusionment in the masses. The persistent religious faith of the people, after all these years, and a general conviction that this is the fundamental stabilizing force of the nation, have likewise contributed to a general agreement on the part of the "powers that be" to molest the Church no further but to allow it to continue as an expression of the Mexican nationality, popular culture, and moral unity.

As a result, the Church has moved back into a position of comparative security in public worship and has taken a certain cautious initiative in restoring facilities for Catholic education. The Marist Brothers, the Jesuits, and the Benedictines, as well as various teaching orders of Sisters have established important

colleges for men and women in Mexico City, accredited with the National Autonomous University. Similar institutions may be found throughout the country. In a few places, the clergy are appearing on the streets with clerical collars and even the cassock. Responsible positions are being held by various members of religious orders of women, as in hospital work; and it is commonly recognized that certain women, modestly dressed in black, are Little Sisters of the Poor or members of other orders.

It must be kept in mind, however, that most of this activity has been made possible only with the connivance of the civil authorities. The disabling provisions of the law still remain intact within the Constitution and on the books of the various states. The religious orders and Catholic education are still illegal. Permission must still be obtained from the State to erect a church; and all church property belongs to the State. A less tolerant government could, with one blow, apply the laws in their literal sense and again bring the roof down on Catholic Action.

At Guadalajara, I witnessed a most interesting procession for the transfer of the image of the Virgin from the shrine of Zapopan to the church at Tlaquepaque. The streets were festooned with paper decorations. Thousands of people lined the avenues, to watch the bands, floats, horsemen, and dancing Indians in regional costume accompany the image, in tremendous religious fervor. Still, it is clear that ecclesiastical authorities are by no means certain as to how far they are safe in sanctioning these popular demonstrations.

Archbishop Martinez, for example, within recent months, has ordered all pastors to obey the law and stop all demonstrations of public worship outside the church edifices. According to his ruling: (1) priests should not give in to the demand of the faithful for such acts; (2) if the faithful insist upon going ahead, the priests should not take part in the demonstrations and should not loan them any images or banners of the churches under their care; (3) in difficult cases, the clergy should apply to the Archbishop for instructions; (4) in extreme circumstances, where immediate decision is required, the clergy should draw up a statement signed by responsible witnesses to the effect that they endeavored without success to dissuade the organizers and that they neither authorized the acts of public worship outside the

churches nor loaned images or banners. A copy of this statement must be sent without delay to the chancery office.

Ecclesiastical authorities, therefore, find themselves confronted with the problem of toning down the fervor of the faithful, on the one hand, without discouraging true religious zeal, and, on the other hand, of appeasing the civil authorities without a compromise of principle. The task is not always an easy one; nor is it possible to be thoroughly consistent under the circumstances. There has been considerable agitation for a revision of the Constitution in its anti-Catholic provisions, particularly on the part of the Sinarchist Union and the National Action Party. A great deal of work remains to be done, however, before this objective will be realized.

For one thing, the Church in Mexico, like the Church in other Catholic countries, faces the enormous task of combatting or revising the "Liberal" tradition and mentality of the Mexican solons and intellectuals. It must be understood that the Liberals and even the Socialists of Mexico, while referring to themselves as Catholics and prepared to receive the ministrations of the Church for marriage and burial, are essentially sceptics or agnostics, so far as integral religious faith and obedience are concerned. Like their counterparts throughout the contemporary world, they take a "practical" view of life, which leaves religious observances to the women and children.

Thus, with important exceptions of course, it may be observed that the Church in Mexico is predominantly a woman's church. Eighty-five percent of the congregations are women. In certain Liberal circles, there is a positive hate of the clergy because of "their influence over the women," which means, in effect, the annoyance which a practical agnostic feels over the insistent, conscientious, and sometimes belligerent religious devotion and activity of the women around him, including his mother, his aunts, his wife, and his daughters. Americans who have seen "Life with Father" may get something of the Protestant version of the same phenomenon.

Very few of the men in public life in Mexico—whether politicians, business or professional men, writers, teachers, or government workers—go to church on Sundays or receive the sacraments. Between these men and the clergy, there is practically no contact, whether on a social or religious basis. Most of them have

received some elementary religious instrustion as children, from their mothers, or in the Sunday school, or possibly in a private Catholic academy or college. But upon their entrance into manhood, or in late adolescence, they quietly slipped into the secular world, the world of their fathers. Possibly they joined the Masonic Lodge. At any event, they abandoned the Church as a vital force in their lives and determined not to be bothered by it.

Much of this trend or pattern of events must be ascribed to the large current of thought that has emanated from the French rationalists of the eighteenth and nineteenth centuries and the attacks upon revealed religion that have characterized almost the central vanguard of thinkers ever since. It must be kept in mind that the Catholic literature of this period has by no means been comparable, either in quantity or energy, to the output of the enemies of Christianity. The brave young minds of Mexicans, like those of their contemporaries elsewhere, have been nourished on the Encyclopedists, the Positivists, and the Marxists, and not particularly on St. Thomas Aquinas or the vocal defenders of the faith who had the courage to put pen to paper.

This is a situation which only time and a great Catholic intellectual upheaval and creative impulse can remedy. There are a number of interesting and important cultural activities indicative of Catholic thought in Mexico today, including several outstanding writers and scholars and a number of publications such as *Christus* and *Abside*. The over-all picture, however, is not particularly encouraging. The idea of the Catholic lending library, the Catholic study club, and Catholic lecture series has not taken hold to an appreciable extent in any part of the country, even among those who should be intellectual guides and leaders. Despite excellent work achieved, the various branches of Mexican Catholic Action can hardly claim to have made a serious dent in the higher intellectual life of contemporary Mexico. Moreover, Catholic Action gives signs of disintegration and lack of strong leadership and controls.

Another problem of the Church in Mexico is the orientation of its services and general appeal in the direction of commanding the attention and respect of men, particularly of the men who shape the thought and policies of the country. The Mexican Church is still living in the penumbra of the later age of Spanish mysticism. Its principal and almost exclusive function appears to be that of

prayer and devotion. This is, of course, the highest function of religion; but unless this purpose is unmistakably linked with a clear understanding of the social gospel of Christ and with a practical growth in Christian ethics, it can fail in the development of a genuinely Christian society.

There appears to be a notable lack of appreciation in Mexico of the importance of an intellectual grasp of religious faith. Over a period of years of observation in Mexico, I have seldom heard a sermon or instruction from Mexican pulpits. Yet this is one form of articulate expression which has never been denied the Church by Mexican law. In many dioceses, a Sunday sheet is issued for the clergy to read the gospel in the vernacular and to present a short homily. The importance of this, however, is not uniformly recognized. As a result, men who might be drawn to the Sunday service for some positive guidance, give up, in the thought that what they are going to are merely ceremonies which they understand none too well and which women can attend in their place.

As a further result, the priest fails to achieve the position of moral leadership which is essential to influence in a community. His contacts with the business men and officials of the region are few or tenuous, and he comes to be regarded as so other-worldly as to be of small service to men who have serious problems in the here-and-now and who are ambitious to get ahead in this world. Combined with this situation is the idea of many that religious faith is primarily an emotional matter. With this conception of religion, a man sees no point in going to church unless he *feels* religious. The obligation of Sunday Mass thus becomes reduced to a matter of feeling; and unless a man *feels* religious, he regards himself as a hypocrite for going to Mass and the sacraments.

These considerations may help to explain the religious abyss between the men and the women of Mexico. They may also indicate the reasons for the mist or fog of misunderstanding that still exists between the hard-headed and often hard-fisted masculine elements who run the government and the clergy who keep pointing to heaven and to religious devotion as the function of religion.

Until these two elements are brought together in a common understanding of the social and ethical reasonableness, benefits, and necessity of practical religion, there is small likelihood that the anti-Catholic provisions of Mexican law are going to be re-

voked or revised. The building of more churches, the installation of more statues of the saints, and more Sunday afternoon devotions, however worthy in themselves, will never take the place of a solid preaching of Christian doctrine and morals and of insistence upon the laws of the Church relative to attendance at Mass and reception of the sacraments.

Notably deficient also are organizations which Catholic men may join without prejudice to their material advancement, on the one hand, or to their Catholic standing, on the other. During the years of active persecution, Catholic men of practical faith were obliged to conceal their affiliation with Church groups lest they suffer in their business or be subjected to various forms of boycott from government agencies. Now that the ban has been lifted in large part, they find it difficult to join various civic groups without incurring the suspicion of the Church.

In the past, the Masonic Lodges served as clubs where men might meet other men, for business and political reasons. These groups served as the principal milieu for political organization. Now that there are many civic groups, the Masons have lost a large part of their power, although Masonry is still strong in the army. But Masonry was and is closed to Catholics who are sincere in their faith. Now, the Rotary clubs, the Lions, the Kiwanis, and similar groups are subject to suspicion by the Church, as potential "feeders" for Masonry; and Catholic men are still left in the position of being on the outside, while the clergy are definitely warned against any contact with these groups.

The Knights of Columbus have organized various councils throughout Mexico, but without notable success. Catholic Action, which is specifically religious, does not appeal to many. Consequently, Catholic men who should like to take a more active part in community affairs often find themselves drawn towards forbidden territory or left standing on the side-lines. The results, again, are a certain type of hostility between the Church and civil society and the diminution of Catholic influence in a country which should be outstandingly Catholic. To an encouraging extent, various Guadalupan groups are beginning to fill this void with employers and workers organizations.

Further complicating the general problem is the division of Mexican society into the urban, white, and *mestizo* or mixed-blood

groups as against the Indian elements. The Indians, even within the cities, tend to cling to their tribal affiliations and customs. In the rural and mountainous country, they retain their original languages and, where priests are few or lacking, even manage their own churches and religious ceremonies. Among these large groups, there is a great deal of folk-lore religion mixed in with their Catholic faith, with a persistency that frequently defies analysis and discourages change. There is still a great deal of ceremonial dancing and the like before the images of the saints and in various shrines.

Much of this is extremely picturesque and sincerely represents the aspirations and prayers of a primitive people who have retained the essentials of a wonderful Catholic faith implanted by the early Spanish missionaries. No one who has witnessed the profound faith of the Indian throngs in the shrine of Our Lady of Guadalupe or seen the Indian dancers in action on the feast days of their patronal saints can doubt the profound and child-like religion of these simple people or deny to them the natural expression of their prayer.

Unfortunately, in a rapidly evolving society, where almost overnight people learn to read and write and come into contact with the sophistications of questionable literature, the aberrations of the radio, and the confusion of an irreligious modern world which regards all forms of religion as "fanaticism," the essentials of religion collapse with the folk-lore; and the whole thing is made to look futile. The problem of the Church, therefor, is to intensify its instructions and to prepare the Indian for the inroads of modern civilization.

To meet this challenge, it is the humble opinion of this writer that the Church in Mexico must gird its loins for an intensive program of social welfare work among the masses. The "Revolution," instead of redeeming the lower classes, has created serious and large-scale problems both in the economic and the moral orders. There are tremendous problems of drunkenness, loose family and sexual morals, elementary hygiene, and simple frugality, to say nothing of education and discipline, that must be faced, in a practical application of Christian principles, if Mexico is to achieve anything like broad social justice and an integral Christian society. The question of Christ's kingdom on earth,

with decent living conditions for all, must be given at least the same attention as that of Christ's kingdom after death.

In this work, no better model or inspiration can be selected than the saintly Don Vasco de Quiroga, the first Bishop of Quiroga. When discussing this outlook and program with various Mexican friends, I have been warned that the Church must go slowly lest it arouse the jealousy and ire of anti-religious politicians. I am informed that a movement some years ago to erect a statue of Don Vasco in the state of Michoacan eventuated in a counter-movement under the regime of President Cardenas which succeeded in erecting the colossal monument on the island of Janitzio to the insurgent priest Father Morelos with his outstretched arm terminating in the Communist fist. Nevertheless, it appears to me that a preaching of the moral virtues and a tackling of the problems and by-products of poverty remain as the greatest challenge to Catholic endeavor.

Various projects along these lines have already been undertaken by some groups of the Sinarchists, and the National Action Party has endeavored to build up a platform of civic decency and betterment. If the Church in Mexico contemplates the formation of new religious societies, whether lay or clerical, male, female, or mixed, it cannot do better than to direct them into the field of social work, properly oriented and duly trained for the task.

One of the basic problems which the Church in Mexico must solve if it is to cope with the situation is adequate personnel. The present number of priests is woefully inadequate. As an example, the city of Tehuantepec, with a population of over 12,000 and a total of close to 60,000 in the surrounding countryside, has three priests. The diocese of Huejutla has eight priests. The metropolitan centers such as Mexico City, Puebla, Monterrey, and Guadalajara are better cared for, but the general situation is pitiful.

Provisions for the development of vocations and the reconstruction of seminaries are being made throughout the country; but something must be done to accelerate the process and to harness the talents of the laity into a program of social action to supplement the efforts of the clergy. During the years of active persecution, the seminary at Montezuma, New Mexico, served as an important feeder for the Mexican priesthood, but there are

rumors that this is now to be abandoned and that the training provided there is to be transferred back to Mexico.

It may be debated whether more fruitful results in seminary training might have been obtained by commingling the Mexican seminarians in the already existing seminaries of the United States; but to this writer it seems a loss now to close the Montezuma seminary, which has achieved so much. The argument advanced by some that the young priests educated in this seminary returned to their country with a more demanding attitude so far as living conditions are concerned seems to be an argument in its favor rather than against it.

Among the desiderata for a strong Mexican clergy, it would appear that, besides a sociological outlook on the ministry, a broad and objective mentality developed by study abroad and contact with the priesthood and the Church in other countries should serve a most useful purpose. One of the most facile and dangerous of rationalizations that Churchmen can make in Mexico is the assumption that all Mexicans are Catholics and that all are therefore fundamentally right and in the bosom of the Church. The argument runs like this: All Mexicans are Catholics; therefore, if one is not a Catholic, he is not a true Mexican. This certainly takes a great deal for granted and has the pronounced tendency of leaving affairs in the *status quo*.

As an example of extreme nationalism, one Catholic spokesman during the Guadalupan commemoration in 1946 declared that "the Catholics of the United States *by blood* (italics mine) are fifty percent Protestant." It was further asserted that the disinclination of the American Hierarchy to change the patronage of the Blessed Virgin in the United States from her title of the Immaculate Conception to that of Our Lady of Guadalupe showed a definite bias against the Church in Latin America. It is obvious that this inclination to nationalize religion in Mexico and to rebuild the faith on the basis of national antagonisms serves no good purpose, since it is founded on mistaken conceptions.

Even the most casual observer in Mexico today must be impressed with the perennial character and vitality of the Catholic faith in all branches of society. On the other hand, it is equally evident that as Mexico advances more and more into the periphery of modern communications and international exchange, with more and more of its population entering the literate classes, the

problems of the Church become broader and more intense. The present official toleration of Catholic worship, education, and general activity may be the prelude to a re-establishment of guarantees for the Church and the dawn of a Catholic era. Or it may be just a lull in the storm. Or it may simply presage an era of indifferentism, in which the Catholic faith is washed out in modern paganism and a completely materialistic conception of culture. Much will depend upon the use to which the Church puts its present freedom, whether it will regain the nation for Christ or whether, in common parlance, it will "miss the ball." In this task, the venerable Church in Mexico desires and deserves every bit of assistance that it can secure, and notably in the intelligent and sympathetic understanding and the constant prayer of Catholics north of the border. Nothing can substitute for a realistic, courageous, and co-operative handling of its tasks and problems today.

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REGINA THEOLOGORUM

No one will fail to remark how much the merits of the venerable Fathers and Doctors of the Church, who spent their lives in the defence and explanation of the Catholic faith, redound to the Virgin Mother of God. For from her, the Seat of Divine Wisdom, as they themselves gratefully tell us, a strong current of the most sublime wisdom has coursed through their writings. And they were quick to acknowledge that not by them but by her have iniquitous errors been overcome.

—Pope Leo XIII, in his encyclical *Adiutricem populi,* issued Sept. 5, 1895.

THE PEOPLE AND THE STATE

A State is what the lives of the people make it. Just as the excellence of a ship or a house is dependent upon the good quality and the right adjustment of its component parts, so, unless the individual citizens lead good lives, the State cannot keep in the path of virtue and free from offending.

—Pope Leo XIII, in his encyclical *Quod auctoritate apostolica,* issued Dec. 22, 1885.

CATHOLIC TRUTH IN THE NEWSPAPERS

According to a statement made by Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, more space is given to Protestant than to Catholic activities by American newspapers. Another survey, under Methodist auspices, shows that twice as much space is given to Protestant activities as is given to Catholic. But there really is not much to contend about on this matter between Protestants and Catholics because the amount of religious news in the papers is so little that it is not worth arguing over. A survey by the *Catholic Journalist*, for instance, indicates that the proportion of Catholic news in daily newspapers is less than one-tenth of one per cent of the total news space. If the Protestant percentage is twice as great it is still meagre. What needs to be done is to concentrate on getting Catholic matters before the public.

One way to be sure of getting more Catholic publicity in the papers is by paying full commercial rates for advertising. Of course no pastor would pay for publicizing a meeting of the altar society or the appointment of Fr. Brown as assistant to a newly erected parish. But it is a different matter and eminently worth while to pay for advertising the truths and doctrines of the Catholic religion. With almost one hundred million Americans virtually untouched by religion, every legitimate means should be used to show them that they are living in a fool's paradise. If they will not come to the Church to learn, the Church can use the newspapers as a means of going to them to teach them. The newspapers constitute a splendid channel for the dissemination of Catholic information, for everyone reads the papers. But only to explain a doctrine in the papers is not enough. A conscious and deliberate effort should be made through the ads to induce and to persuade the reader to study the whole of the Catholic religion. Explanation of a doctrine can be educational and can be a means of arousing the reader's curiosity but the real evident purpose of the ad should be to persuade the readers to study the Catholic religion in its entirety. Just to read a Catholic book or a number of Catholic books is not enough, they must study the Catholic religion if they would understand it. If they can be persuaded of the advisability of studying the Catholic religion as they would study a secular subject the light of truth will more

readily penetrate the misunderstanding and the materialism which so often becloud their spiritual vision. By advertising in the papers for people to study the Catholic religion a definite purpose is given to the ads and results can be computed.

The machinery for carrying out an intelligent and constructive advertising campaign in the secular press is already set up. All that is needed is a Home Study Course in the Catholic religion and there are several of them. The best known perhaps is the Confraternity Home Study Course conducted by Fr. L. J. Fallon, C.M., in St. Louis. This Course is based on the book, *Father Smith Instructs Jackson* written by the Most Reverend John Francis Noll, Bishop of Fort Wayne, and Reverend L. J. Fallon, C.M. In the course based on this book there are six tests, with one hundred questions in each test, which adequately brings out the contents of the book and the fundamentals of Catholic faith and practice. By the time the six tests are completed a person should have a good understanding of the Catholic religion and after further personal instructions should be a suitable candidate for baptism. If after taking all the tests a person has not received the gift of faith, the time and the expense are not wasted, for he has acquired a knowledge of the faith that broadens his understanding of the Catholic Church; and the knowledge obtained through the course may be the seed of his conversion in future years.

Advertising the Home Study Correspondence Course in the local paper has been tried for some time with success in Lubbock, Texas, a city of about fifty thousand people. Ads were written as stated with the object in view of inducing the reader to study the Catholic religion. One of the ads in the twelve week period under discussion in this article went like this:

IS THERE A SECRET IN THE CATHOLIC CHURCH

Of course there is a secret in the Catholic Church. It would be ridiculous to deny it. Any Institution that exists over 500 years in this turbulent, destructive and changing world has at least a secret of survival. History shows that very few Institutions last even 200 years. At birth they have within them the seeds of dissolution. But the Catholic Church, still fresh and vigorous, has survived over the 1900 years of world turbulence, destruction and change.

The Catholic Church existed in the time of the Caesars. It lived through the Barbarian invasions. It bridged the gap of the Dark Ages. It existed before the discovery of America. It saw the historic period of the Renaissance. It existed in the time of the Reformation. It lived through the period of scientific discovery and invention. It saw World War I and World War II. It lived in the pre-Atomic Age. It lives in the Atomic Age.

During these great events of History the Catholic Church did not exist in a vacuum. But throughout she was in the forefront of History teaching the doctrines of Jesus Christ. How explain the loyalty of millions in every generation to this Church? How explain her amazing strength, longevity, and vitality? Learn the secret of the Catholic Church. How? By enrolling in the Free Home Study Course on the Catholic Religion. Study the Catholic Church! Be informed on the oldest Church in Christendom from authoritative sources. Let the Church tell her own story. How? By enrolling in the free Home Study Course on the Catholic Religion. A free 227-page book from which the Course is taken will be sent to you. Enroll today. Send in the coupon at the bottom of this ad giving your name, address or box number and the Home Study Course will be sent to you. Enroll today in this short, interesting and informative Course. God bless you.

When this series of newspaper ads was begun there was only faint hope of success. It was just another effort to acquaint our non-Catholic friends with truths they should know about. (What to do with the books if no one sent for the course was a subject discussed.) But there was no need for worry on that score because people of good will began immediately to send in for the course. During the twelve week period under discussion ads were put in the paper once a week, generally on Sundays, and the ads were in the news and commercial section and off the religious page as requested. The size of the ad was three by ten inches, large enough to be conspicuous, small enough to be economical. The results from the twelve ads were considered entirely satisfactory, bringing in 168 requests for the course or an average of about sixteen a week. The book, together with tests, a stamped addressed envelope for the return of the tests, and a letter explaining how to answer the tests and offering an attractive framed reproduction of the "Last Supper" as a premium in lieu of a diploma for those who completed the course, were sent to each one who answered the ad. The next step was to wait for the first test to

be sent in. When the test arrived it was corrected and returned to the correspondent with an accompanying letter of encouragement. When the correspondent had completed the six tests of the course he was written a letter inviting him to come to the rectory, and it was explained that he would be shown the vestments used at Mass and shown through the church, and also that he would be presented with an attractive reproduction of the "Last Supper" as had been promised in the original letter accompanying the book. When the correspondent came it also presented an opportunity to speak to him about further instructions preparatory to entering the Church.

Of course everyone who sent for the course did not immediately on receipt of the book send in the tests. Follow-up letters were necessary. When a correspondent had not sent in the first test two or three weeks after receiving the course, a letter was sent urging him to begin the tests. Five follow-up letters were sent out at different intervals. One of the follow up letters was written in this way:

Dear Friend:

Blessings in Our Lord Jesus Christ.

The book "Father Smith Instructs Jackson" together with two tests has been sent to you at your request. You wanted to learn something about the Catholic Religion. Perhaps you feel that it is sufficient to read the book and that will tell you all. It is true that reading the book gives knowledge but you do not begin to understand the Catholic Religion until you study it. There are depths of thought in it which cursory reading will not reveal.

Even after you analyze the book and answer the test you will be surprised to find some of your answers checked wrong. These answers, if wrong, will be corrected for you on the tests and then you will begin to have a correct understanding of the Catholic Religion. It is requested that you do this, answer the first test and send it in and it is almost certain that you will become so fascinated with the subject that you will answer the five other tests joyfully. Just try it! With best wishes and God bless you.

Sincerely,
THE INFORMATION CENTER
Box 1658, Lubbock, Texas

The follow-up letters were effective reminders. After these letters were sent out there was an increase in the tests returned. After the first test came in there was reasonable certainty that

the correspondent would complete the course. Of the 168 who sent in for the course during the twelve weeks a little better than one-third, or sixty-eight, sent in the tests. Of that number of correspondents seventeen were received into the Church and others are still under instruction. It is a big step for a non-Catholic and many have a hard time making up their minds. But once they make a decision in favor of the Faith they, like all Catholics, are happy about it. But even those who chose to remain outside the door expressed satisfaction with what they had learned and with good will and God's grace many of them may receive the gift of faith in the future.

The advertising in Lubbock still continues with gratifying success. It is encouraging to note that each ad produces some results. There is not an avalanche of requests for the course one week, no requests the next. It is rather a steady influx in response to different ads. Indications are that some people read over many ads before sending for the course However, if they do not send in for the course at all over a period of time they receive some knowledge of the Catholic Church just from reading the ads. Anything can be put in a paid-for ad that is true and if the statement is carefully worded it need not be offensive to anyone. For instance in one Lubbock ad the question was asked: "Who Gave the Bible to the People?" The answer to this question would seem to be an explosive issue, especially in the "Bible Belt," but there was no organized or other known opposition to the ad. There has been no organized opposition to any of the ads, that is, no ads appearing a following week contradicting or questioning what was contained in the Catholic ad. All the Bible ad did was tell the truth. The set up of the ad follows:

WHO GAVE THE BIBLE TO THE PEOPLE

For the first three hundred years of Christianity the Bible existed but it did not exist as we have it today. During those early times parts of the Bible were scattered among the various Churches, no one of which had the complete Bible as we have it now. For instance the various Epistles of St. Paul were scattered among those Churches to whom the Epistles were written, the Epistle to the Corinthians in the Church at Corinth, the Epistle to the Ephesians in the Church at Ephesus, etc. Then in 390 at the Council of Hippo the Catholic Church gathered together the various Books which

claimed to be Scriptures, decided which were inspired and which were not. The Church put all the inspired Books and Epistles together in One Volume, and that is the Bible as we have it today.

Tht Catholic Church therefore gave the Bible as we have it to the people. Her students copied in longhand the Bible for centuries before the invention of printing. The doctrines of the Church are supported in the Bible. Many who take the Home Study Correspondence Course have expressed supreme enjoyment in looking up the Bible texts that are numerous throughout the Course. One Correspondent expresses the opinion of many, "since studying your Course I have learned much more of the Bible than ever before in my life." There is no better study than the Bible! Study this Course with your Bible at hand and compare Scriptures and Doctrines. Fill in the boxed section and send to the Information Center for this Course. Don't delay! Write today!

Another ad was headed, "Almost 100,000 Americans Joined Catholic Church in 1945." It went on to explain that every grade of American, rich and poor, prominent and obscure, educated and not so highly educated, was attracted to the Catholic Church during the past year. Then the ad asked, "Why?" It went on to state that readers could learn "Why" by sending for the free home study course in the Catholic religion. It urged readers to learn why the trend is toward the Catholic Church today.

Other ads are doctrinal in content. One ad asks, "Who was Jesus Christ?" And it goes on to ask: What was His Mission upon earth? What was the meaning of His life? What did He do and what did He say? How can you (the reader of the ad) learn the answers to these questions? You can learn in the quiet and privacy of your home by enrolling in the free home study course in the Catholic religion. Another ad asks, "Is Christ Present in the World Today?" Then it states briefly the teaching of the real true and substantial Presence of Christ in the world today. How can you (the reader of the ad) learn more? By enrolling in the free home study course in the Catholic religion. Still another ad asks, "Can all sins Really be Forgiven?" Without going directly into the doctrine of penance the ad states that they can and asks the reader of the ad to learn more about this by enrolling in the free home study course. There is a series of ads on various categories of immortal Catholic geniuses, theologians, philosophers, artists, explorers and discoverers, scientists. After explaining something about the particular geniuses the ad asks, "How can

you learn what those great inquisitive minds believed about Religion?" and answers the question by stating that you can learn in the quiet and privacy of your home by enrolling in the home study course.

There is no limit to the amount of sound Catholic doctrine and information that can be conveyed to the general public through advertising the home study courses. That statement is not to create the impression that the use of religious ads is something new, something that has never been tried before, but rather to point up the fact that ads have not been used enough, that large dignified ads have scarcely been used at all, that one-tenth of one percent of news space for the Catholic Church is not proportionate, and that this insufficiency of Catholic information for the general public can be remedied by paying on the line for the dissemination of Catholic truths with the purpose in view of persuading people to study the Catholic religion through the correspondence courses.

It is too well known to need repetition that Catholic magazines and newspapers reach only a limited public, and that public mainly Catholic. That is not the fault of the Catholic periodicals but of the non-Catholic public for failing to subscribe or read. The information is often beautifully presented, but many of the readers who need it most fail to get a glance at it in the Catholic press. But everyone, Catholic, Protestant, Jew, unbeliever, agnostic, reads the secular papers. For a financial consideration apologetic information and all the doctrines of the Church can be presented in the course of time through their channels; and, more important, many can be persuaded to study the Catholic religion in its entirety and a percentage of these can be received ultimately into the Church.

Possibly one of the reasons why ads have not been more frequently used for apologetic purposes is because of the objection that it is difficult to ascertain results. But that objection is no longer valid. By advertising the home study course information not only can be conveyed but definite results achieved. If an ad is large enough to be conspicuous and attractive enough to draw readers it is certain to be answered by requests for the course. Requests which have been made in places where this method has been tried is convincing proof that thousands of people throughout the country are hungry for religion and are interested in the

Church but do not have the gumption or the temerity to approach a rectory. The home study course advertised in the paper opens up for them an easy approach to Catholicism.

But someone might object, "advertising of religion is undignified." If that is true the same objection could be levelled against Catholic articles in secular magazines or the report of Catholic services in the newspapers. Yet no one objects to such articles or news briefs. In fact every Catholic approves and favors them. The articles help our non-Catholic friends to understand something about the Church and her attitude toward current affairs. Advertising in the sense in which it has been described has the same objective as the article, namely, to educate and to arouse to religious action.

Everyone has seen evidence that religious ads *can* be *undignified*. When an attempt is made to fit a ten-inch content into a five-inch space the effect is not pleasing. An ad that is outrageously sensational does not reflect good taste. But cheap, tawdry and sensational types of advertising need not be emulated. No one has to follow the worst features of anything.

Advertising in American papers for the most part, especially by the big corporations and business houses, is conducted on a clean, dignified and scientific basis. Large Catholic ads patterned on the better tradition of advertising need not offend the finer sensibilities or sense of proportion of any well-balanced person.

The effectiveness of advertising in the papers can be judged to a certain extent by a comparison with radio. If radio time is paid for on a commercial basis it costs as much as a fair-sized ad. In Lubbock radio was used for acquainting people with the truths of the Faith during the same period in which ads were run in the paper. It may be surprising for many to learn that the ads proved much more effective as an apologetic than radio. As we have seen, during the twelve week period considered, the definite results from the ads were 168 requests for the Course, sixty-eight under instruction in the Catholic religion through the home study course, and seventeen definitely received into the Church. The specific results from the radio talks during the same period were no letters, no requests for instruction, no converts; "no runs, no hits, nobody left on base."

In considering this matter of advertising a home study course as a parish activity, a distinct advantage is that everything can

be done from the rectory. The ads are sent out from there; the requests for the course are sent in to the rectory, preferably by way of a post office box number; the tests are corrected at the rectory; and upon completion of the course the correspondents come to the rectory to visit the priest, be shown through the church, receive a picture in lieu of a diploma as a remembrance of their having taken the course, and also discuss with the priest the matter of further personal instructions preparatory to entering the Church. There is consequently no particular hardship connected with running one of these courses. There are people in every parish who would welcome the opportunity to study the Catholic religion at home. All over the country people are starving for Faith, but like a man too weak to reach for food, many of them are too weak spiritually to make their way to a rectory.

The ad in the paper makes it possible for them to nourish their spiritual life at home, after which, by the grace of God, they may be ready for the stronger food of personal instruction and Mass attendance. At least it worked that way in Lubbock, where people answered the ad and in the course of time received the gift of Faith. However, lest any reader become overly sanguine about this method, it must be recalled that there is no easy way yet discovered of making converts to the Catholic Faith. There are often too many obstacles in the way for conversion to be easy. Advertising a home study course is one of the apologetic means that can be used in a parish, but it is not a means free from disappointment or work.

According to the *Catholic Journalist*, quoted above, the Catholic Church is receiving only one-tenth of one per cent of news space in secular papers and an embarrassing corollary to this situation is that an insignificant amount of that paltry space is devoted to apologetic purposes. Generally the news theme is about some Catholic event of local or national interest without any direct bearing on the teachings of the Church. By means of paid advertisements this deplorable news vacuum can be filled and doctrinal and other Catholic information can be conveyed to the great non-Catholic public on a large scale and without the news subterfuge of "it was stated" or "the speaker said." If this advertising campaign was seriously adopted in many towns and cities throughout the country there would be no reason to complain about the paucity and inaccuracy of Catholic information

in the secular press; and the secondary purpose of the ads, namely, the dissemination of accurate Catholic information in places where it would do good, would be accomplished. If this advertising campaign were adopted on a generous scale a percentage of those who read the ads would be sufficiently interested to fulfill the primary purpose of the ads, that is, send for the course and study the Catholic religion.

The Catholic Church in this country appears strong. It is well organized. Great Sunday crowds flow prominently in and out of the churches, especially in the Cities. The devotional life of thousands is something to marvel at. But it must be recalled that the great majority of Americans have little knowledge of religion, that the astounding number of almost one hundred million are wandering in the modern darkness of secularism and paganism. For the sake of greater efforts the doleful thought must frequently be re-examined that the America of our times, after centuries of effort, is still almost as much a missionary country as any on the globe. Every missionary effort and legitimate means, therefore, without exception, must be used to turn attention toward religion and to convince our easy-going American compatriots that life devoid of true religion is life lived in a fool's paradise.

MAURICE FITZGERALD, C.S.P.

St. Elizabeth's Church,
Lubbock, Texas

OUR PRAYER IN CHRIST

Never could God have bestowed upon us men a greater gift than to make His own Word, through Whom He fashioned all things, to be our Head, while uniting us to Him as His members, so that He might be both the Son of God and the Son of Man, one God with the Father, one Man among men. Hence, when we offer our petitions to God, we must not think of Him apart from the Son; nor, when the Son's Body prays, does its Head separate Himself from it. He, Our Lord Jesus Christ, the Son of God, is Himself the Saviour of His own Body. He is to pray for us. He is to pray in us. He is the one to whom we pray. He prays for us as our Priest, in us as our Head. We pray to Him as our God.

—St. Agustine, in the *Enarratio* on Psalm LXXXV, 1.

A PROPOSED GUIDE TO THEOLOGICAL LITERATURE

More than seven centuries of thought and research have brought the total of man's knowledge far beyond the limits of the work of Vincent of Beauvais.[1] In the mid-thirteenth century this tireless Dominican with almost unbelievable energy and boundless erudition gathered together and published the sum total of human knowledge. In his *Speculum majus* he gave to the scholar of his day, and indeed to us, a summary of medieval learning. The duplication of his feat would be impossible, not only because no one man can have anything resembling a grasp of all branches of learning, but the quantity of material involved could not be satisfactorily arranged within the limits of a single plan. And yet, precisely because the results of intellectual progress are so vast there is needed some method of unification which will make this material available. Since knowledge itself can no longer be compressed within a single project some other form of unity must be achieved. Scholars and research workers now devote their skill and energy to the development of various tools and procedures which will direct the student to the precise source of information which he seeks. Reference manuals, guides to research materials, and various evaluations of sources are to be found in almost every field which is capable of supporting scholarly activity. The theologian, nevertheless, must be for himself a minor Vincent of Beauvais. Unless in his own intellectual equipment he possess an almost universal knowledge of his sources there are few up to date guides to light his way through literature which is as old as recorded history.

To supply this deficiency at least in part, the Catholic Theological Society of America is sponsoring a project to prepare a guide to the literature of theology. At the annual meeting of June, 1947, which was held at Boston, the Society directed the Committee on Research and Publication to begin the work pre-

[1] The *Speculum majus* appears to have consisted originally of three parts—*Speculum naturale, doctrinale, historiale.* The *Speculum morale* seems to be the work of a later hand, cf. Quetif and Echard, *Scriptores Ordinis Praedicatorum,* vol. 1, pp. 212-40 for a discussion of the problem and a listing of Vincent's works both manuscript and printed.

liminary to such a publication. This tentative outline of procedure is the first fruit of the Society's directive.

It will be the purpose of the guide, first to find and to list the various reference books and collections of sources material in theology, and secondly, to evaluate them for subject value and bibliographical efficiency. It is hoped that the finished product will combine the best features of Mudge[2] and *Subscription Books Bulletin*[3] with perhaps more emphasis being given to subject evaluation than is to be found in either of these two sources of critical appraisal. Lacking any recent work of comparable nature which might serve as a model, the procedure, norms of selection and similar decisions of editorship will necessarily be perfected by the co-operation of many experts.

The first type of material to be studied is the most comprehensive, namely, the theological dictionary or encyclopedia. They are fundamental to any collection of reference tools, and are a natural starting point for many types of investigation. With the field thus defined the first step will be to prepare a check list of as many titles as possible and then to select from it those which would be worthy of consideration. The plan is to list all titles with an indication of their location. The additional feature of a union list of theological dictionaries will prove of first rate assistance to scholars. Three varieties of dictionaries interest the theologian. First there are the major works of the type of the *Dictionnaire de théologie catholique*, *Catholic Encyclopedia* and similar publications; secondly there are older works which have lost part of their importance, and thirdly the non-theological or general encyclopedia which may contain theological matter of merit. For the sake of brevity and clarity the treatment planned for each type will be discussed separately. Then an attempt shall be made to show how they might be integrated to form a guide to theological literature.

Such works as the *Catholic Encyclopedia* and others of this class are the fruit of the common effort of our best scholars—each writing in the field of his competence. To evaluate such work,

[2] Mudge, *Guide to Reference Books*, a critical and systematic study of reference books.

[3] *Subscription Books Bulletin*, 1930—. Chicago. American Library Association, 1930—. v. 1—, a more detailed analysis of current books of reference value.

the critic should also be at home in the same subject or subjects. Accordingly, it is planned to have one man evaluate not all of one encyclopedia, as is sometimes done, but rather have the one man, competent in a particular tract, evaluate all the material on that tract in the major encyclopedias. An example may serve to clarify this point which is fundamental to the entire project. Father X is recognized as being among the leading men in the study of Ecclesiology. For this reason then he will study and report on the treatment of his subject in each of the major encyclopedias. Another will work on the presentation of Apologetics, still another *De Deo uno*, and so on until all the tracts have been covered. In his appraisal, of course, the reviewer will follow an outline of points (a suggested list is given at the end of this article) which revolve about the three main considerations of competence, presentation and bibliography. The critical expert should report additional facts of importance but the main portion of his work will be concerned with these three items. The points for consideration have been thus limited since the purpose of the guide is to report learned and correct opinion on the subjects and use of these tools rather than on the advisability of purchase by various types of libraries.

It is the aim of the Society to list all relevant dictionaries and encyclopedias which it is possible to locate. The books thus listed will of course be unequal in value, ranging all the way from good to practically worthless. It is planned, however, to publish the complete list with the location of each item and a brief critical appraisal of the better titles. While this evaluation will follow the same points, generally speaking, as were used in the analysis of the major works, the annotation will be prepared by one man who will consider the work as a unit.

Since general encyclopedias devote some attention to religious subjects it might be of interest to have an authoritative evaluation of their efforts. Not that it is to be expected that much material will be found to be of interest to the professional theologian, but it may be helpful to have at hand a competent opinion of their worth. Here too, the appraisal will be brief.

By a judicious arrangement of the results of this research it will be possible to have the guide serve more than one purpose. For example, in the case of the major encyclopedias, if the critical material be arranged and published by tract, it will be possible

to have a *subject guide* to these great sources of information. A student will then be able to see at a glance which encyclopedia has the treatment of his subject best suited to his needs. The indication of source material for each tract will further increase the effectiveness of the guide. These, and other items will require greater study, but it is planned to include as many features as possible. The main portion of the work, however, will be arranged alphabetically and the main entry will carry the essential bibliographical data together with the complete criticism.

This then is the preliminary outline of the proposed guide to the literature of theology. It is hoped that it will combine the best features of both a guide to subject material and a guide to reference books. There are undoubtedly many flaws in both the procedure and the presentation as they are visualized at present, but the co-operation of scholars and students will eliminate the false starts and errors. For only through the devoted co-operation of the theologians of the country can the project progress beyond the stage of this preliminary draft.

This article is both an explanation of what the Catholic Theological Society expects to do, and it is also a plea for assistance. If you have any criticism, and if you wish to take an active part in the work please communicate with the Society—now!

The following three numbered divisions cover certain points of detail in connection with the projected work.

I

OUTLINE OF POINTS TO BE COVERED IN EVALUATION

A *For Major Encyclopedias*

Authority

(1) Is the author of the article recognized?
(2) Are the articles signed; if not who takes the responsibility?
(3) Is there evidence of original work or is it a rewrite job?

Presentation

(1) Clear and concise; suited for the graduate, the undergraduate, or non-professional reader.
(2) Is the treatment complete; are the important points covered with sufficient thoroughness; is there a balance between the length of the article and the importance of the subject?

(3) What is the point of view of the author; does he follow any particular school of thought; if so does he present his own position well and at the same time give a fair explanation of the opposite view?

(4) Is there any evidence of bias?

Bibliography

(1) Are the bibliographies readily available; are they placed immediately after each article, or after each part of the article; is it possible to consult the bibliographies on the main points directly?

(2) Are they complete; do they contain all the items which might be reasonably expected; were they up to date at the time of publication?

(3) Are they lists of books for collateral reading or are they mainly references to source material? Are periodicals included; are titles in foreign languages listed?

(4) Are items reasonably available; are copies located?

(5) Is there any evaluation of items, or are good and bad grouped together?

(6) Do items cited in the body of the article reappear in the bibliography with complete information?

(7) Is there sufficient information given about each entry to permit quick and accurate identification?

NOTE:—In addition to the above list the reviewer will also consider as many of the following as may be pertinent to his investigation.

B *For Minor Encyclopedias*

NOTE:—The reviewers of minor encyclopedias will cover the above points but in summary fashion and in addition will consider the following.

Authority

(1) Are the editor and the publisher recognized in this field?

Presentation

(1) Is there any definite plan to the entire work; is the space allotted to articles in proportion to their importance?

Types of articles

(1) Is there sufficient biographical and geographical material?

(2) Are these two types of articles purely historical or bibliographical or do they contain material of subject value?

Arrangement

(1) Is the material arranged by large subject or small topic?

(2) If the articles are monographic in nature are they outlined and divided so that it is possible to reach a specific part without reading the entire treatment?

(3) Is there an index and is it accurate and complete; are there sufficient cross references, see and see also references; is the hidden material in biographical and like articles linked to the main treatment by references and/or by indexing?

II

TENTATIVE LIST OF MAJOR THEOLOGICAL ENCLYCLOPEDIAS

Catholic Encyclopedia. 17 vol. New York: Catholic Encyclopedia Press, 1907-22.

Dictionnaire apologétique de la foi catholique. Edited by A. d'Ales and others. 4 vol. and index. Paris: Beauchesne, 1911-34.

Dictionnaire d'archéologie chrétienne et de liturgie. Edited by Fernand Cabrol and Henri Leclercq. Paris: Letouzey et Ané, 1907 ff.

Dictionnaire de théologie catholique. Edited by A. Vacant and others. Paris: Letouzey et Ané, 1909 ff.

Encyclopedia of Religion and Ethics. Edited by James Hastings and others. 12 vol. and index. New York: Scribners, 1911-27.

Lexicon für Theologie und Kirche. Edited by Konrad Hoffmann and Michael Buchberger. 10 vol. Freiburg im Breisgau: Herder, 1930-39.

New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by S. M. Jackson and others. 12 vol. and index. New York: Funk, 1908-12.

Realencyklopädie für protestantische Theologie und Kirche. Founded by J. J. Herzog. 3rd ed. by Albert Hauck. 24 vol. Leipzig: Heinrichs, 1896-1913.

Die Religion in Geschichte und Gegenwart. 2nd ed. 5 vol. Tübingen: Mohr, 1929-32.

Kirchenlexicon oder Encyclopädie der katholischen Theologie und ihrer Hülfwissenschaften. 2nd ed. by J. Cardinal Hergenröther and F. Kaulen. 12 vol. and index. Freiburg im Breisgau: Herder, 1886-1903.

Dictionnaire d'histoire et de géographie ecclésiastiques. Edited by Msgr. Alfred Baudrillart. Paris: Letouzey et Ané, 1912 ff.

St. Joseph's Seminary,
Yonkers, N. Y.
JOHN H. HARRINGTON

Preaching is a matter of obligation, not of choice; to fail in that duty is to bring a condemnation (*vae*) upon the head of the remiss servant of Christ.

Archbishop Cicognani, in *The Priest in the Epistles of St. Paul,* p. 62.

THE CATHOLICITY OF THE CHURCH

PART III

One very interesting passage from second-century Christian literature uses the adverb *καθόλου* to designate the universal and orthodox Church where other writers preferred to use the common adjectival form *καθολική*. It occurs in a letter written by an unnamed anti-Montanist controversialist to a certain Abercius Marcellus, a letter which Eusebius of Caesarea quoted at some length in his *Ecclesiastical History*. The author informs Abercius Marcellus that the schismatic heresy of the Montanists began in the village of Ardabav in Phrygian Mysia "when Gratus was proconsul of Asia." Montanus, the heresiarch, began to utter prophecies quite out of harmony with the traditional teaching of the Church. Although the greater number of his hearers seem to have rejected his teachings from the beginning, he soon attracted a following and occasioned a highly serious inquiry among the Christians of that region. The definitive excommunication of Montanus and his group, however, came about only after the spirit which possessed them was discovered teaching them "to blaspheme the universal and entire Church under heaven (*τὴν δὲ καθόλου καὶ πᾶσαν τὴν ὑπὸ τὸν οὐρανὸν ἐκκλησίαν*)."[1] The blasphemy was motivated by the fact that the Asian Christians had gathered together many times and in many sections of the province, had investigated the teachings of Montanus, and had rejected them. Rejection by the Catholic Churches of Asia was thus considered as equivalent to repudiation by the entire Church throughout the world. Those not in communion with the Catholics of Asia were cut off from the Catholic fraternity.

THE REASON FOR THE CATHOLIC NAME

The ecclesiastical documents which have come down to us from the second and from the first half of the third century give abundant evidence that, since the early part of the second century itself, the true kingdom of God in this world was commonly known and referred to by its own members as the Catholic Church.

[1] *The Ecclesiastical History*, V, 16. Cf. the works of Eusebius in the *Griechischen Christlichen Schriftsteller* (*GCS*), II, 464, and Migne's *Patrologia graeca* (*MPG*), XX, 468.

Hippolytus confirms this use of the term when he states that the followers of Callistus, the true Bishop of Rome, "attempt to call themselves a Catholic Church."[2] That was precisely the name they gave themselves and they had every right to it. Hippolytus must have protested against giving this title to the true Church, but, like many another objector since his day,[3] his warnings were of little avail.

The name of Catholic would seem to have been a title more in use by the common run of the Christians than by the intellectuals among them. The absence of the expression "Catholic Church" in the writings of the Greek apologists, its doubtful use by Origen, and its infrequent appearance in Clement of Alexandria point in this direction. Its ecclesiastical meaning stands out best in popular writings like the two accounts of martyrdoms, and in the letters of the sternly practical St. Ignatius, Tertullian, and St. Cyprian.

None of these early writers gave any explicit or extended explanation of the term's meaning. That task was reserved for the later patristic writers. Yet the meaning of the word "Catholic" is clear enough in the documents themselves.

Like ourselves, the early Christians lived as members of local Churches. In each fully organized local Christian community, the faithful lived and worshipped God under the paternal rule of their bishop, who was surrounded and aided in his apostolic labors by his own *presbyterium*, his deacons, and the rest of his clergy. Each local Church, however, and each one of the faithful within the local Church, were supremely conscious of the bonds of unity that joined them to the other local Churches "in pilgrimage" in the various cities of the world and to the members of these other local Churches. As a matter of fact, the status of the local Church and of its members as properly Christian was dependent upon their union with and their position in the world-wide society of the faithful.

In other words, a group or organization of people who claimed to be followers of Our Lord was not considered as a real Christian community or local Church of God when it did not form a part

[2] *The Refutation of All Heresies*, IX, 12; in the *GCS* edition of Hippolytus' works, III, 250.

[3] Fowler may be taken as typical of these modern objectors. Cf. his *Modern English Usage* (Oxford University Press, 1926), pp. 70 f.

of the universal congregation of Christ's faithful. Furthermore an individual who had been expelled from his local Church thereby automatically lost his place in the entire universal society. Thus communication with the world-wide brotherhood of Jesus Christ was a visible and effective norm for determining the status of a man or of an individual community in the true discipleship.

Now the world-wide community of true Christians was the Catholic Church (ἡ καθολικὴ ἐκκλησία). There was, of course, a valid and clearly ascertainable reason why the true Church should be properly universal. The true doctrine of Christ had to exist and had to be preached before heretics could misinterpret it. The apostolic *collegium*, continued in the brotherhood of the Christian bishops, held the faithful attached to it in the true divine teaching. The various misstatements of this doctrine, proposed and adopted by the heresiarchs and the people attached to them, were utterly repudiated by the apostolic *collegium*, and thus by the true kingdom of God on earth. The men who professed these heretical teachings were refused membership and communion with the universal society of the true faithful. And, since the errors were subsequent to the true Christian teaching, and because they were many where the true teaching, was perfectly one, the community which professed the truth of Christ was manifestly universal or catholic in comparison with the various groups that accepted heresy.

While the reasons for the catholicity of the true Church of Christ were plain enough and certain enough also, the fact of that catholicity was glaringly evident to all. The society to which St. Ignatius, and St. Polycarp, and St. Irenaeus, and St. Pionius belonged was obviously and connaturally a world-wide brotherhood. The men of this brotherhood received and were expected to receive hospitality and aid from one another. More than that, they stood together as members of a holy priesthood, and together offered the Eucharistic sacrifice to God. As members of the divine household or family, they sat down together at the Eucharistic table to partake of their divine nourishment. A bishop, or a priest, or one of the faithful from one city was perfectly welcome and quite at home at the liturgy of another local Church. So enthusiastic were these older Christians for the idea of the universal brotherhood within the visible Church of Christ that the bishop of one city would send consecrated Hosts from his

own Eucharistic sacrifice to his brothers in the episcopate, to be consumed in the Eucharistic sacrifice of another local Church as the most striking manifestation of their union in Christ.

Thus the title of *Catholic* constituted a visibly inalienable designation of the true Church. Heretics and schismatics might shout that their organizations possessed a certain appearance of holiness. They might weave legends and attribute great antiquity or even apostolic origins to their own groups. They could never make even a specious claim to the sort of catholicity which the true Church so manifestly enjoyed. Hence, when the true company of Christ was called the Catholic Church, it was given a title which indicated it clearly for what it actually was.

CATHOLICITY AND THE ROMAN SEE

Even in the second century, however, the catholicity of the true Church had a definite and visible connection with the primacy of Peter's See. During that period the imperial roads and sea-lanes were thronged with Christian pilgrims like Abercius of Hierapolis[4] on their way to Rome to visit the first of all the Churches of God. Likewise there came to Rome during that same century a tremendous number of teachers, interested in gaining the approval of the Roman Church for their doctrines. To quote an eminent Protestant historian who jumbles the unorthodox along with the faithful Christian doctors, "To Rome then journeyed Polycarp from Smyrna; Valentinus from Egypt; Cerdo from Syria; Marcion from Sinope; Justin from Samaria; Tatian from Assyria; Hegesippus from Jerusalem; Justin's pupils Euelpestus from Cappadocia and Hierax from Phrygia; Rhodon, Irenaeus, and Florinus from Asia; Proclus and other Montanists from Phrygia; and Praxeas, their adversary, from the same region."[5]

The essential point is that all of these men could be perfectly confident of being received and acknowledged as true Christians by the Church throughout the world once they were assured of the Roman See's approval of themselves and their teachings.

[4] Cf. the *Epitaphium Abercii* in the *Florilegium patristicum* of Rauschen (Bonn: Hanstein, 1914), III, 37 ff.

[5] Kidd, *The History of the Church* (Oxford University Press, 1922), I, 118; cf. Jalland, *The Church and the Papacy* (London: S.P.C.K., 1944), p. 108; Turner, *Studies in Early Church History* (Oxford: Clarendon Press, 1912, p. 167.

Manifestly no other local Church occupied such a position. So powerful was this second-century conviction that the Roman Church exercised a completely unique influence in determining the status of a man or a doctrine within the universal kingdom of God on earth that heretics like Marcion and Valentinus set up their own schools in the Eternal City after they had been rejected by the Roman Church itself. By so doing they hoped to acquire for their own teachings some little portion or imitation of the Roman Church's prestige. St. Optatus of Milevis noted and ridiculed the same tactic of the Donatists more than two centuries later.[6]

The most striking evidence of the Roman See's uniquely powerful influence in determining and decreeing who were actually members of the real or *Catholic* company of Christ is to be found in the account of Pope St. Victor's move or threat to cut all the Asiatic Churches off from the fellowship of Our Lord's genuine disciples. In describing the second-century controversy among the Christians about the proper date for the Easter liturgy, Eusebius of Caesarea records the fact that Pope St. Victor formed the project of excommunicating the Asiatics because the Churches of this particular region refused to conform with the otherwise universal custom of fixing the date for the Feast of Our Lord's resurrection.[7] Eusebius informs us that several regional councils of bishops were held to decide this point. The letters sent by some of these councils were extant in Eusebius' own time. The *Ecclesiastical History* mentions the letter of a council of the Palestinian bishops, who met under the leadership of Theophilus of Caesarea and Narcissus of Jerusalem; the report of a Roman synod, under Pope St. Victor; the epistle of a snyod of the bishops of Pontus, under Palmas, the eldest among them; and the findings of the Churches in Osrhoene and Corinth.[8]

All of these synodal letters agreed in condemning the quartodeciman position of the Asiatic Christians. The bishops of Asia, however, under the leadership of Polycrates of Ephesus, held fast to their own tradition. In refusing to abide by the decision of the rest of the Christian Church, they had evidently chosen to tread

[6] Cf. *De schismate donatistarum*, II, 4, in the *Corpus scriptorum ecclestasticorum latinorum* (*CSEL*) XXVI, 37 ff.

[7] Cf. Eusebius, *op. cit.*, V, 24; *GCS*, II, 494; *MPG*, XX, 497.

[8] Cf. *op. cit.*, V, 23, *GCS*, II, 488 ff; *MPG*, XX, 489, ff.

on dangerous ground. Significantly enough, the only report from which Eusebius makes any explicit citation is the letter of Polycrates to Pope St. Victor.[9] In this letter Polycrates manifestly gives the impression that the Roman Bishop had issued a command on this matter, and that, in refusing to obey this command, the Asiatics and their sympathizers were laying themselves open to rather severe penalties. In other words, he makes no effort to say that St. Victor had no right to issue orders to his fellow bishops. As a matter of fact, the whole tenor of his letter makes it quite apparent that he believed that this power actually belonged to the Roman Pontiff. Urged on by a confusion between what later ages were to call divine apostolic tradition and merely apostolic tradition, Polycrates refused to obey any order that involved doing things in a manner different from that which had been sanctioned by his predecessors. If he had had the least suspicion that the Roman Pontiff had no real authority over his fellow Christians and his fellow bishops; if he had thought for a moment that a man could remain within the genuine brotherhood of Christ's disciples while out of communion with the successor of St. Peter in Rome, then his attitude towards Pope St. Victor could not possibly have been what it actually was.

Eusebius tells us that, upon receipt of Polycrates' letter, Pope St. Victor set out to excommunicate the dioceses of Asia, along with the adjoining Churches, or, as Eusebius puts it, "to cut them off, as heterodox, from the common unity (*ἀποτέμνειν, ὡς ἂν ἑτεροδοξούσας, τῆς κοινῆς ἑνώσεως*)."[10] He wrote decrees declaring these obstinate brethren "cut off from the common fellowship (*ἀκοινωνήτους*)."[11] Now the *common* fellowship of the various local Churches and the Christians who belonged to these local Churches is precisely the property which the ancient writers stressed when they indicated God's kingdom on earth as the *Catholic* society. Thus it was manifestly the belief of Pope St. Victor that he was empowered to exclude whole communities from this Catholic fellowship. In other words, he looked upon the Catholic or common and genuine society of the Christians as an organization within which men had to be united in communion with him. Obviously no other bishop and no other member within

[9] Cf. *op. cit.*, V, 24, *GCS*, II, 490 ff; *MPG*, XX, 493 ff.

[10] *Op. cit.*, V, 24, *GCS*, II, 494; *MPG*, XX, 497.

[11] *Ibid.*

the Church could have a similar prerogative, according to Pope St. Victor's views. Otherwise his procedure would have been utterly meaningless. Had he been convinced that some other person or group of persons within the Church could reintegrate these Asiatic bishops and their flocks into the common and Catholic fellowship of Our Lord's true disciples, he could never have taken the steps he did. His entire course of activity was based on the belief that communion with him was absolutely requisite for membership in Our Lord's society.

Eusebius adds that this stern conduct of Pope St. Victor was eminently displeasing to a great many bishops who had sided with him in the Paschal Controversy itself. We are told that these bishops "immediately exhorted him, on the contrary, to contemplate that course which was calculated to promote peace, unity, and love to one another."[12] Eusebius states that the sentiments many of these bishops expressed to Victor were still extant in his own time. He chooses, however, to cite directly only the words which St. Irenaeus wrote on this occasion. Now St. Irenaeus, the outstanding defender of ecclesiastical orthodoxy, strongly and it would seem successfully urged upon the Roman Pontiff the desirability of leaving these Asiatic Christians in communion with the Church. He mentioned the fact that the question had come up before, during the conversations of St. Polycarp with Pope St. Anicetus in Rome, and recounted how the previous Pope had allowed St. Polycarp to retain the ancient customs of his own local Church.[13]

Yet, never for one moment does this champion of the faith insinuate that the assumption upon which St. Victor had based his activity, the belief that communion with him was requisite for membership in the Catholic society itself, was other than perfectly true and justified. Had he suspected for one moment that the common or Catholic fellowship of the company of the disciples could be possessed by a man not in communion with the Roman See, the whole tone of his letter to St. Victor would necessarily have been quite different. The man who wrote so powerfully against the heresies of his day would never have condoned a teaching contrary to or not in accord with Christ's own doctrine in the Church. The man who was so anxious for peace within the society of the disciples would never have wasted his energies

[12] *Ibid.* [13] Cf. *ibid.*

in begging a man who did not have the full and supreme command of the catholic fellowship not to exercise that authority. One perfectly certain fact stands revealed in St. Irenaeus' letter. He was firmly convinced that the man to whom he wrote had the power from God definitively to exclude any person or any community from the κοινὴ ἕνωσις, the common unity or Catholic fellowship.

ST. CYRIL OF JERUSALEM

From the middle of the fourth century onwards patristic literature abounds in oratorical expositions of the Church's catholicity. Where earlier writers had been content to speak of the *Catholic* Church in such a way as to make it clear that they meant the world-wide and consequently the genuine company of Our Lord's disciples, the more sophisticated later authors strove to embellish and to embroider this property of the Church. They attached to the Church's catholicity all of the prerogatives by which this society could be said to possess universal perfection. The first explanation of this kind is found in the writings of St. Cyril of Jerusalem.

> It [the Church] is called Catholic, then, because it extends over all the world, from one end of the earth to the other; and because it teaches universally and completely one and all of the doctrines concerning things both visible and invisible, heavenly and earthly, which ought to come to the knowledge of men; and because it brings into subjection unto godliness the entire race of mankind, those who rule and those who are ruled, the learned and the unlearned; and because it universally treats and heals every class of sins which are committed by soul or body; and possesses in itself every form of virtue which is named, both in deeds and words, and in every sort of spiritual gift.[14]

St. Cyril mentioned five different aspects of the Church's catholicity. The extension of Our Lord's society "over all the world" was properly put in first place, since the characteristic of local universality had always been the reality primarily designated when the Church was called Catholic. Obviously there is no trace in this passage of any intention on St. Cyril's part to teach that the Church could be found operative in absolutely every portion of the world.

The other four aspects of the Church's catholicity were simply

[14] *The Catechetical Instructions*, XVIII, 23, *MPG*, XXXIII, 1044.

subsidiary to the primary characteristic of local extension. The name "Catholic Church" had apparently never been actually applied to God's kingdom on earth because this company possessed all the means of grace, or because it had all the remedies against sin, or because people of every class were to be found within its membership. Neither did the Church actually receive its title as Catholic because it taught the entire content of Christian revelation. In mentioning these four prerogatives of the Church, St. Cyril was doing nothing more or less than adducing extra reasons to show that the title *Catholic* was an eminently proper designation for the true Church of God. The basic theological and historical reason for the Catholic name, however, was always to be found in the fact that the Church throughout the world was the genuine company of Christ.

ST. PACIANUS OF BARCELONA

The explanation of the Church's catholicity given by St. Pacianus of Barcelona towards the end of the fourth century has a real theological value. The Spanish Saint gave an outstandingly powerful and accurate description of the relation existing between the name "Catholic" and the name "Christian," as they applied to a member of the Church.

> Christian is my name, and Catholic my surname. The former qualifies me, the latter manifests me for what I am. The latter demonstrates what the former signifies. And, if finally I must explain the word Catholic and translate it from Greek into the Roman idiom; Catholic means "one everywhere," or, as the more learned think, "obedience to all the commandments of God."[15]

With the rather loose and oratorical notion of a proof from Scripture prevalent in his time, St. Pacianus attempts to justify his definitions by citing texts from both the Old and the New Testaments. He notes the words of St. Paul's Second Epistle to the Corinthians which state that the Apostle of the Gentiles desired to know that his Corinthian Christians were "in all things obedient."[16] He likewise appeals to the Epistle to the Romans, where St. Paul teaches that "as by the disobedience of one man,

[15] *Ep. I, ad Sympronianum*, C. 4, in Migne's *Patrologia latina* (*MPL*) XIII, 1055.

[16] *II Cor.*, 2:9.

many were made sinners: so also by the obedience of one, many shall be made just."[17] St. Pacianus reasons that the Catholic is obedient and that the body of the Catholics are those rendered just through the obedience of Our Lord. "The one who obeys," he tells us, "is the Christian; and so the Catholic is the Christian. Hence our company is distinguished from the 'heretical name' by this designation, when it is called Catholic." An ingenious interpretation of the Old Testament text: "The queen stood on thy right hand, in gilded clothing; surrounded with variety,"[18] forms the "proof from Scripture" that the Church's catholicity involves being "one everywhere" or "one in all."

Both St. Cyril of Jerusalem and St. Pacianus employed some rather far-fetched reasons to explain why the true Church of Jesus Christ was known in their day (in exactly the same way it is known in ours) as the *Catholic* Church. Nevertheless the strangeness and the weakness of some of their explanations in no way detracted from the singularly manifest evidence of the fact they set out to explain. The religious society to which they belonged and for which they worked was obviously, universally, and properly called the *Catholic* Church. Those who fought and wrote against this Church were at least hard-headed and realistic enough to understand that any attempt to foist this designation on any one of the organizations they favored would have served only to render themselves and their societies ridiculous.

In our own time, however, the situation is oddly reversed. Many of the heretical communions of our time profess adherence to the Apostles' Creed (which they received, of course, from the real Catholic Church), and are plagued by the fact that the Catholic Church itself is presented as an object of belief in this formula. The greater number of dissident writers are content to shy away from the expression and to limit themselves to a few innocuous generalities in this matter. A highly articulate, though numerically insignificant fraction of the Anglican communion, however, insists on speaking of its own society as Catholic and on designating the true Church of Jesus Christ always as Roman Catholic. Some of the writers of this group heatedly deny that their own communion can in any way be called Protestant, on the obviously realistic grounds that the two terms "Catholic" and "Protestant" are, formally considered, mutually incompat-

[17] *Rom.*, 5:19. [18] *Ps.*, 44:10.

ible. Others, less exacting from the scientific point of view, are quite willing to accept both designations. All of them are extremely touchy about giving the Catholic Church its ordinary and universally recognized title.

One of the most amusing manifestations of this attitude is to be found in the book *Modern English Usage*, by the famed lexicographer, H. W. Fowler. In explaining the word "Catholic" the author writes that "It is open to Roman-Catholics to use *C.* by itself in a sense that excludes all but themselves; but it is not open to a Protestant to use it instead of *Roman-Catholic* without implying that his own Church has no right to the name of *C.* Neither the desire of brevity . . . nor the instinct of courtesy . . . should induce anyone who is not Roman-C. to omit theRoman-."[19] Mr. Fowler might have added that those who take him seriously on this point should not let the interests of historical accuracy or the normal and ordinary and general use of the word stand in their way, either.

In itself, of course, this Protestant misuse of and cavil about the word "Catholic" is a matter of profound unimportance. After all, we have no right to complain if some people choose to use common English words in a sense directly contrary to their traditional and commonly accepted significance. If people wish to use the word "lion" to designate a field mouse, or to use the term "Catholic" to designate a religious society which is manifestly not in communion with the world-wide and genuine Church of Christ; that is their affair.

Indirectly, however, this procedure has a most unfortunate effect. There is a certain obvious artificiality and falsity about it. Those who, like the scholarly writers in the recently published Anglican symposium *The Apostolic Ministry* are most scrupulously careful to speak of the Catholic Church as Roman Catholic, and to speak of their own communion as Catholic in what may be called their professional preoccupations quickly slip into ordinary English when they are dealing with reality. This book refers without quibble to the "Catholic Emancipation" of 1829.[20] The people emancipated through the efforts of Daniel O'Connell were real Catholics, universally recognized and designated as such. The Anglican communion, which called itself

[19] Fowler, *op. cit.*, pp. 70 f.

[20] *The Apostolic Ministry* (New York: Morehouse-Gorham Co., 1946), p. 447.

"The Church of England," and "The Church by Law Established"[21] was precisely the agency which set itself against the efforts of the Liberator. The glorious martyrs whose names are recorded on the pages of Bishop Challoner's *Memoirs of Missionary Priests*[22] suffered as Catholics at the hands of members of the Anglican communion. Hence, any attempt on the part of an Anglican minority at a late date to qualify their own communion as Catholic must inevitably seem a mere twisting of words, and will unfortunately serve to cast an otherwise undeserved aura of unreality upon the real products of their scholarship.

The catholicity of the true Church of Jesus Christ is a quality or characteristic which men have seen and recognized in this society since the days of St. Ignatius of Antioch. The Catholic Church is essentially that universal brotherhood which is made up of the individual families of Christ, the local Churches scattered throughout the world. The Church of God that is in pilgrimage at Rome, and at Corinth, and at Smyrna, and at Philomelium: the Church of God that is in pilgrimage wherever the preaching of Christ is possible on earth; this is the Catholic Church. To predicate catholicity of an invisible society is, of course, absolutely erroneous. But to predicate Catholicity, as these Anglican writers do, of a congeries of regional religious societies divided in faith and hostile to one another in the bargain is not only erroneous but a contradiction in terms.

There is, of course, nothing objectively faulty about the expression "Roman Catholic." Taken by itself and properly understood, it is a perfectly proper name for the true Church of Jesus Christ. That society is truly and manifestly Catholic. Furthermore it is a brotherhood in actual and necessary communion with the Bishop of Rome, the successor of St. Peter, and as such, the Vicar of Christ on earth. Any person or any community unfortunate enough to sever ecclesiastical communion with the Bishop of Rome falls thereby from the membership of the Catholic Church of God.

The Vatican Council designated the true society of Our Lord's disciples as the "Holy Catholic Apostolic Roman Church." The

[21] William Cobbett, in his classical *History of the Reformation* (Baltimore: John Murphy Co.), p. xiv ff. adverts to the fact that the Anglicans habitually referred to their communion as the "Established Church."

[22] London: Burns, Oates, and Washbourne, Ltd., 1924.

formula which had appeared in the original schema of the Council's Constitution *Dei Filius* had employed the formula "the Holy Roman Catholic Church." The change was made as a result of observations made in the Council by Bishops Ullathorne and Clifford, although the Fathers of the Council did not follow the suggestions of either prelate completely.[23]

Bishops Ullathorne and Clifford protested against the original formula on the grounds that it might seem to encourage the "branch theory," advocated by certain Anglicans of their day. The Council rewrote the phrase in order that there might be absolutely no possibility of twisting their words into an implied acceptance or tolerance of this error. The catholicity of Christ's true Church is the catholicity of an undivided society. Apart from this real and living unity, the concept of catholicity has no meaning.

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[23] Cf. Granderath and Kirch, *Historie du concile du Vatican* (Brussels, 1911), II, Part 2, 70 ff.

THE PREACHING OF THE WORD

Preaching the Gospel is simply a continuation of the divine mission of Christ. Preachers, therefore, should imitate the great Master whom they represent. . . . Consequently, preachers should be living examples of devotion and virtue, especially humility, obedience and charity. Likewise, they should avoid as a plague anything that savors of vanity and ambition, and they should never show any signs of seeking the pulpits of large churches. They should be willing to go to the poorest parishes and the smallest, as well as to the wealthiest . . . churches in order to walk in the footsteps of the Divine Master who said: "He hath anointed me to preach the gospel to the poor," and one of the proofs of the divinity of His mission was: "The poor have the gospel preached to them."

—St. John Eudes, in *The Priest: His Dignity and Obligations,* translated from the French by Reverend W. Leo Murphy (New York: P. J. Kenedy and Sons, 1947), p. 81.

Answers to Questions

PRELATES STAND, OTHERS KNEEL

Question: Is it a privilege or a custom that prelates, bishops, and monsignori stand during the prayers at the foot of the altar at Solemn Mass while the rest of the clergy kneel? Should the chaplains of such prelates stand at such times instead of kneeling?

Answer: It is neither a privilege nor a custom for prelates to stand, while the others *in choro* kneel during the prayers at the foot of the altar, but a provision of the rubrics of the Missal (*Rubr. Gen. Miss.* XVII, 5.). Prelates remain standing also for the blessing at the end of Mass (S. R. C., 2049, 8; 3459). As to the chaplains of the prelates in question, they follow the order to be observed by the rest of the clergy unless they too happen to be prelates. In this connection, we might observe, that despite a rather widespread practice in this country, visiting bishops and *a fortiori* domestic prelates are not entitled to be flanked by "chaplains," such attendance being restricted to the reigning bishop of the diocese and only when he is presiding on the throne, dressed in cappa or vested in cope and mitre.

THE STOLE AND THE PARISH PRIEST

Question: I understand that a parish priest cannot wear a stole as the mark of his office unless he is actually officiating as the celebrant of some liturgical function but I seem to remember that there is at least one occasion on which a parish priest is properly vested in stole even when he is not the chief officiant.

Answer: The parish priests of a century ago regarded the stole as the mark of their jurisdiction and often wore it while assisting in the sanctuary at Solemn Mass. This practice is contrary to the decree of Sept. 7, 1816, of the Sacred Congregation of Rites. Only the Holy Father may wear the stole outside of times when he is not performing liturgical functions. The one exception to which our correspondent refers is probably that of parish priests in procession (and then only) at a diocesan synod, who may wear the stole if it is the custom to do so (cf. Wapelhorst, 37, g; Nabuco, *Expositio*, III, 174).

THE STOLE AT NON-LITURGICAL FUNCTIONS

Question: Is it permissible to wear the stole, in addition to the surplice, at non-liturgical ceremonies, such as novena devotions or receptions into parish societies?

Answer: The wearing of the stole is restricted to the celebrant at Mass and the officiant in the administration of the sacraments and the sacramentals. It is also to be worn whenever the Blessed Sacrament is to be handled by a priest or deacon. Where the long-standing custom exists, as in this country, the stole is worn by the preacher (S.R.C., 2682, 21). Priest adorers before the Blessed Sacrament solemnly exposed are permitted to wear the stole over the surplice, in accordance with decree 2709, 2, of the Sacred Congregation of Rites. The officiant at a solemn procession also properly wears the stole. Custom also sanctions the use of the stole by the priest who leads the devotion of the Way of the Cross (cf. *AER*, July, 1917, p. 85). For the sake of completeness, we should mention that the stole may be worn at Vespers when that office is immediately followed by Benediction of the Blessed Sacrament (S.R.C., 4084, 2; 4269). and by the officiant presiding at funerals. What is said concerning the wearing of the stole by the priest, in the above instances, applies, *servatis servandis*, also to deacons.

Outside the cases mentioned above, the wearing of the stole would not be proper, as it is not to be regarded as a vestment of mere solemnity. Naturally, when novena devotions are conducted *coram Sanctissimo* or when reception into parish societies involves the blessing of articles for which liturgical benedictions are provided in the Ritual, the officiant at such ceremonies may properly wear a stole over his surplice.

THE COPE AS A VESTMENT OF SOLEMNITY

Question: What of the propriety of wearing a cope, just to enhance the solemnity of a function, when its use is not prescribed by the rubrics? What I have in mind is the use of the cope at a wedding ceremony or at the administration of baptism.

Answer: Unlike the stole, whose use is well restricted, the cope is a vestment of solemnity and may quite properly be worn to

emphasize the importance of a ceremony for which it is not prescribed. Hence, it may be worn by the officiant at a wedding or by the priest who would add solemnity to the rite of baptism. In fact, the Ritual itself mentions the optional use of the cope at the baptism of adults. All blessings for which the stole is prescribed may be performed with the cope over the stole on more solemn occasions. We may remark that the wearing of the cope for enhancing the solemnity of some occasion does not carry with it the wearing of the stole unless the stole also is prescribed for the function in question. The cope may be worn over the surplice (or the rochet) without any stole, as is done by the assistant priest at a Pontifical Mass, by vested clergy in processions, like that of Corpus Christi, and by the officiant at Vespers, when Benediction of the Blessed Sacrament does not immediately follow that office.

A *DUPLEX MAJUS* SUPPLANTING A SUNDAY

Question: The Ordo for Sunday, Sept. 14, 1947, directs that the Office of the Exaltation of the Holy Cross be said with the Sunday merely commemorated. This seems to go counter to the general rule, found in the Table of Occurrence, in the front of the Breviary, according to which only doubles of the first and second class take precedence over a Sunday, and this feast of the Holy Cross has the rank of a double major.

Answer: It is true that in accordance with the Table of Occurrence, referred to by our questioner, ordinarily a *duplex majus* coming on a Sunday would yield precedence to the Office and Mass of the Sunday. There is, however, an exception to the rule in the case of a *duplex majus* which is a feast of Our Lord, as is that of the Exaltation of the Holy Cross. This is provided for in the commentary on the table in question, in paragraph 10. It may be interesting, in this connection, to note that the feast of the dedication of a church ranks as a *Festum Domini* and so, when Nov. 18 falls on Sunday, though the feast of the Dedication of the Basilicas of St. Peter and St. Paul is only of the rank of *duplex majus*, it would be preferred before the Office and Mass of the Sunday.

WILLIAM J. LALLOU

A DOCTOR'S ADVICE

Question: What is to be said of the Catholic doctor who tells a woman patient: "It would be fatal for you to have another child"?

Answer: This question calls for an answer both from the physiological and from the moral standpoint. With regard to the former, while it is doubtless true that a doctor sometimes has solid reason to believe that another pregnancy would be dangerous to a woman's health or life, it is also true that oftentimes a doctor who makes such a prediction is afterward proved to have been in error. Many a woman who has been told by a doctor that she is sure to die if she has another child has subsequently borne several children without risk to her physical well-being. Doctors, even those who are practical Catholics, are too much inclined to take a purely naturalistic view of the generative process, and to reject or to forget that God's special providence watches over those married couples who abide by the divine law and regard it as a great privilege to give life to little ones destined for the kingdom of heaven. Hence, a doctor should ordinarily refrain from stating absolutely that another pregnancy will be fatal.

From a moral standpoint it is not *per se* wrong to warn a married woman against another pregnancy, since in itself such a warning contains no invitation to sin. Indeed, if the doctor suspects that her condition is such that pregnancy might be dangerous, he should inform her. However, because of the widespread practice of contraception at the present day, a doctor who would advise a woman not to have any more children would frequently be a material co-operator toward violations of God's law which the woman and her husband will subsequently commit. In view of this indubitable fact, Catholic doctors should be told that whenever they feel justified in warning a woman against future pregnancies, they should recommend or insinuate the only lawful method of avoiding conception—abstinence, either total or partial. Thus, a doctor in this situation could say: "Since your condition is such that another pregnancy might be fatal, you should abstain from marital relations, at least at those times in the month when the occurrence of pregnancy is more probable."

A PROBLEM ON THE PRE-MARITAL QUESTIONNAIRE

Question: If a couple about to marry admit to the priest (in response to one of the questions usually found in the pre-marital questionnaire) that they intend to practice contraception, and cannot be persuaded to renounce their evil designs, what should the priest do?

Answer: If these persons (or even one of them) are public sinners—that is, if their sinful intention is publicly known or at least reasonably inferred from their own statements or conduct (as would be the case if they were active participants in a "planned parenthood" movement), they are to be treated according to the prescription of Canon Law: "If a public sinner or one notoriously bound by a censure refuses previously to go to sacramental confession or to be reconciled with the Church, the pastor should not assist at his marriage, unless a grave cause urges this, in regard to which, if it can be done, he should consult the Ordinary" (Canon 1066).

If, however, the people involved are occult sinners, inasmuch as their evil intention is known only to the priest and perhaps to a few intimate friends, the principle should be observed that an occult sinner, seeking a sacrament publicly, should not be refused, even though the priest knows the reception is sacrilegious (cf. Can. 855, §2). In the words of a recent writer: "If the sinful intention to abuse the marital right is not publicly known, the guilty party will remain a non-public sinner. There will then not be present the canonical prohibition of canon 1066 against the marriage of a Catholic with such a person. Consequently, there will be no obligation for the pastor to consult the Ordinary for judgment on the gravity of a reason for permitting such a marriage or for his direct permission to assist at it. The pastor must assist at the marriage of such an occult sinner, whether his knowledge of the sinful intention has been obtained in the sacramental or extra-sacramental, internal forum" (Heneghan, *The Marriages of Unworthy Catholics* [Washington, D. C.: The Catholic University of America Press, 1944], p. 129).

Evidently, the priest should first try to persuade the couple to renounce their sinful intention. But if they will not heed his admonitions, it would be well for him to get them to sign a document attesting that they intend to contract a true and valid mar-

riage, despite their intention to practice contraception. This will forestall any future attempt to obtain a declaration of nullity of the marriage on the ground that the intention of giving the full conjugal right was lacking on the part of one or both at the time of the wedding.

EFFECTS OF HOLY COMMUNION

Question: Can the reception of Holy Communion by a pregnant woman have any sanctifying effect on the child she is bearing in her womb?

Answer: There can be no direct sanctifying effect on the soul of an unborn child from the presence of the Holy Eucharist in the body of its mother. For, in the first place, the direct sanctifying effect of the Blessed Sacrament is bestowed only on those who receive it as food. Now, in the case presented, only the mother receives the Body and Blood of Christ as food. Secondly, the sacramental benefit of Holy Communion is bestowed only on a baptized recipient. An unbaptized person, even though he partook of the Blessed Sacrament *per modum manducationis*, would derive from it no sacramental grace. From this standpoint also, the unborn child, being unbaptized, can receive no direct sanctification from the Holy Communion of its mother.

However, it cannot be denied that indirectly benefits of a spiritual nature can be—and perhaps often are—conferred on a child in its mother's womb from her devout reception of Holy Communion. When Our Divine Saviour visits her soul, she can pray that her little one will be granted the grace of baptism, and will be a devout Catholic. A pious Catholic woman, when she receives Holy Communion in the course of her pregnancy, may pray that the grace of a religious or priestly vocation will be conferred on the child who will soon be born to her. Prayers recited after Holy Communion are endowed with special efficacy, and hence we can reasonably believe that a prayer recited on that occasion by a devout mother for the child she bears in her womb will often obtain the favors she asks.

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

TEXTBOOK IN APOLOGETICS. By Joseph H. Fichter, S.J. Milwaukee: The Bruce Publishing Company, 1947. Pp. viii + 326. $3.25.

Fr. Fichter's *Textbook in Apologetics* is a rather summary presentation of the traditional proofs, with a series of appendices consisting of selections from various authors: John Henry Newman, Christopher Dawson, Leonard Feeney, and Walter Lippman, to mention only a few. These selections, presumably intended for the student's auxiliary reading, make up more than a third of the book.

As one might expect from the excellence of the author's previously published works, the present volume is interestingly and attractively written, and on several points is clear and cogent.

This reviewer, however, cannot help feeling that it has certain deficiencies as a textbook. The Gospel texts, upon which (considered as history) so much of Apologetics is built, are almost never fully explored for their complete probative value. The author very seldom indicates the sources of his statements of fact, nor does he consider the historical and textual problems so often connected with the sources. Many difficulties which the student will encounter in later life (or, indeed, perhaps has already encountered) from non-Catholics or anti-Catholics with reference to the classic arguments of Catholic Apologetics are not even mentioned, or are given a brusque, somewhat rhetorical treatment.

In his section on the direct proofs for the existence of God—a section which, by the way, is far too brief and "simplified" to do justice to the demonstration—Fr. Fichter's argument as to the impossibility of an infinite series of causes is simply not probative.

There is, in addition, an occasional ambiguity of expression which might lead a student astray. For example: "There is no phenomenon with which we are acquainted that is more common than the constant change going on in the world. This means that all things are *becoming*" (p. 17): or the boldface section-heading on p. 91: "Christ Established the Purest Natural Religion."

While examples are good in theory, and necessary for a textbook, it seems to this reviewer that Fr. Fichter's illustrations are not always happy. For instance: "We hear the reports of radio commentators; we read the stories of newsmen, and we assume that they know what they are talking about because they are on the scene, and we assume that with their job and their reputation at stake they are unwilling to tell lies. Therefore, we have in this instance a perfect example of faith in the testimony of human beings" (p. 8); or the author's example with regard to the principle of causality: "If a soldier sees shells falling

all about him, he does not for a moment question the fact that the enemy gunners are the cause of those shells being in his own vicinity" (p. 18). (Should he not consider the possibility that they might be shells from his own gunners, falling short?)

The large section at the end of the book given up to the auxiliary selections does not seem particularly valuable to this reviewer. Not all of the passages are impressive, and Walter Lippman's (pp. 190-99) contains matter that is at complete variance with the Catholic view of religion.

Books on Apologetics are admittedly difficult to write. The matter involved is of tremendous scope and extension, and the marshalling of the details into an articulated proof-structure a delicate and demanding task. This reviewer cannot escape the final conclusion that Fr. Fichter's textbook, with all its virtues, is still not a satisfying presentation of the magnificent case for the rational credibility of the divine revelation taught by Our Lord Jesus Christ and preached by the Church He founded.

E. D. BENARD

PÈRE LAGRANGE AND THE SCRIPTURES. Translated from the French by Richard T. Murphy, O.P., S.T.D., S.S.L. Milwaukee: The Bruce Publishing Co., 1946. Pp. 206. $3.75.

When Père Lagrange died in 1938, the Church undoubtedly lost a great champion of the inspiration and truth of the Bible. To defend it against unwarranted attacks, he had resolved, at the beginning of his career, to master all the branches of knowledge bearing, directly or indirectly, on the subject. How well he succeeded is attested by his scholarly and voluminous works relating to the Scriptures. To confound the critics he employed their own weapons: textual and historical criticism, archeology and geography, comparative religion. It was inevitable that some of his methods and solutions should be misunderstood; this has been the fate of almost all pioneers. It was unavoidable that in the stress of combat some minor errors of tactics and strategy should be committed; this has been the fate of all the great leaders of battle.

Unfortunately, however, in consequence of these misconceptions, the figure of Père Lagrange became a center of controversy which obscured and distorted his stature in some quarters. Most Catholic scholars, however, despite the turmoil of battle, reached the conclusion that he was a man of unquestionable orthodoxy, superior attainments, and undeniable achievements. It was fitting that this conviction should find expression in writing to extinguish the dying embers of suspicion. Justice de-

manded that this undaunted fighter in the cause of truth, this illustrious founder of the "École Biblique" and the *Revue biblique,* this learned and indefatigable author of monumental commentaries should receive his due meed of praise.

Accordingly, in 1935, on the occasion of Père Lagrange's fiftieth anniversary in the priesthood, a volume of five essays was published setting forth his scientific methods and accomplishments. Each essay surveys some particular field of scriptural endeavor in which he was prominent. Since each of the contributors is an expert in the subject which he treats, we may feel confidence in the analysis and verdict. The preface to the volume was written by Cardinal Lienart, Bishop of Lille, who summarizes the work of Père Lagrange in terms of warm appreciation.

The present book is an English translation of this volume which originally appeared in French. Richard T. Murphy, the translator, has accomplished his task with such skill that we are never conscious of reading a book originally composed in a foreign tongue. The American edition, however, has been enlarged by two additions: a preface by Edward J. Byrne, professor of Sacred Scripture in St. Bernard's Seminary, Rochester, N. Y.; and a supplementary essay contributed by the translator. The latter, also, has added some remarks to the footnotes in order to make them thoroughly up to date. As Fr. Byrne notes in his preface, the essays do not include a consideration of some of the important technical works produced by P. Lagrange after 1935, namely, the *Critique textuelle du nouveau testament,* the *Critique historique, Les mystères: l'Orphisme,* and critical articles in the *Revue biblique.*

It would be futile to attempt anything like an adequate recapitulation or evalution of the contents of the essays here. We must content ourselves with a brief indication of the topics treated. They put his learning in full and proper perspective and they vindicate his orthodoxy. This does not mean that all the opinions of Père Lagrange are scientifically incontrovertible.

J. Chaine discusses the teaching of Père Lagrange on inspiration, the Pentateuch, and other aspects of the Old Testament. We wish to remark parenthetically that Chaine, in our estimation, does not quite understand the doctrine of Cardinal Franzelin on inspiration and that his attack on the wicked Molinists who are supposed to be the opponents of Père Lagrange's allegedly correct theory of inspiration is unjustified.

L. Venard deals with Père Lagrange's labors in behalf of the New Testament and the beginnings of Christianity. Gustave Bardy considers how Père Lagrange solved the problems arising from the Hellenistic milieu of the New Testament. Étienne Magnin studies the attitude of Père Lagrange towards the comparative study of religions. Jean

Guitton shows the silent influence exercised by Père Lagrange's works in academic circles.

The reading of these essays is well worth while, not only because they are a just tribute to a great and good man, but also on account of the valuable information which they contain on scriptural and allied topics. A better knowledge of the works of Père Lagrange will undoubtedly promote a more correct understanding of the Bible and will counteract the skepticism generated by unsound philosophical systems, as Fr. Byrne notes in his preface.

MICHAEL J. GRUENTHANER, S.J.

THE LIFE OF CHRIST. By Giuseppe Ricciotti, translated by Alba I. Zizzamia. Milwaukee: The Bruce Publishing Company, 1947. Pp. xvi + 703. $7.50.

Ricciotti's *Life of Christ* is already recognized as a masterpiece in Europe. It has been translated into ten languages (including Chinese) and it has run through innumerable editions. The presentation of an English version of this great work has been a great favor to American scholarship. The English translation is excellent, and Miss Zizzamia has profited from the advice of Msgr. Lardone and Dr. Skehan in rendering the technical phrases of the original into excellent English.

The "Critical Introduction," of 218 pages, which is prefaced to the actual account of Our Lord's life is of outstanding greatness. European scholarship has learned to appreciate Father Ricciotti's *History of Israel* as a work of unequalled excellence. The fruit of his studies in this field is sparklingly apparent in this critical introduction. It serves, perhaps better than any other individual book in the English language, to give the proper background for profitable reading of Our Lord's life.

The fortunate reader of this work will find an accurate and well expressed teaching about the earthly life of the Incarnate Word, rather than mere pietism masquerading as scholarship. All of the pertinent sources have been adduced to help the Catholic understand what Our Lord said and did during the years He spent in the company of men in His mortal nature. This is a book which the priest should use and recommend.

JOSEPH CLIFFORD FENTON

CATHOLIC LIBRARY PRACTICE. Edited by Brother David Martin, C.S.C. Portland: The University of Portland Press, 1947. Pp. 244. $2.75 (paper bound, $2.25).

Brother David has rendered a significant service to Catholic librarianship by gathering together this series of twenty essays which will serve

as a handy guide and reference source not only to librarians but to many others interested in Catholic books and scholarship. The discussions dealing with book selection in elementary, high school, and college libraries, with administration, with Catholic subject headings and with education for librarianship are of primary interest to the professional librarian or student; but the essays on the place of the library in education, the library in the major seminary, adult education and the Catholic reader, Catholic bibliography, censorship and the library, and Catholic commercial publishing in the United States, will be found useful to priests, educators, administrators and many others.

One essay traces the early contributions made to librarianship by the Church and another describes the history, aims, and services of the Catholic Library Association. The contributors are well selected authorities in the various subject fields treated. As is the case with most symposia of this nature there is evidence of unevenness of treatment and of out-of-date information and material, several articles being over a year old. However, this shortcoming is far from being a serious one, and the editor and his staff are to be congratulated for providing this needed survey of topics that deal specifically with Catholic libraries.

JAMES J. KORTENDICK, S.S.

LETTERS OF ARCHBISHOP CORRIGAN TO BISHOP MCQUAID AND ALLIED DOCUMENTS. By Frederick J. Zwierlein, D.Sc. M.H. Rochester, New York: The Art Print Shop, 1946. Pp. xi + 229. $3.00.

This set of letters is valuable chiefly because it makes available to scholars sources which throw much light on the history of the Church in New York State during the troublesome days of the last quarter of the nineteenth century. For this, Church historians and others who are interested in the source material of that period, may well be indebted to Dr. Zwierlein.

The letters were written by Archbishop Michael A. Corrigan between the years 1868 and 1900, and they cover the period of his ecclesiastical life from the time he was president of Seton Hall to his last days as Archbishop of New York. In this correspondence with Bishop McQuaid of Rochester is presented Archbishop Corrigan's stand on such irksome questions as Georgism, the McGlynn Case, the School Question, the Apostolic Delegation, Americanism, etc.

In his interpretation of these letters, however, Dr. Zwierlein sometimes appears to be carried away by excessive enthusiasm, and occasionally he draws much wider conclusions than the documents warrant. After reading the preface one is not at all surprised to observe how the editor of these letters strives to make Archbishop Corrigan and

Bishop McQuaid almost the sole champions of truth in the above-mentioned controversies. It might, however, be argued in Dr. Zwierlein's favor that the nature of the documents provokes such unilateral treatment. Unfortunately, the correspondence (e.g. of Archbishop Ireland) which would represent the other side of these controversies, is not available.

All in all, this latest work of Dr. Zwierlein is a valuable addition to his three previous volumes on "The Life and Letters of Bishop McQuaid."

THOMAS B. FALLS

THE SUNDAY EPISTLES SIMPLY EXPLAINED. By the Rev. E. C. Messenger, Ph.D., with a foreward by the Most Rev. Archbishop Goodier, S.J. London: Sands and Co. Ltd., 1946. Pp. 182. 8'8 net.

As the author points out in his Introduction, it is the earnest desire of the Church that the faithful should read the Bible. To prove his contention he cites a number of apposite quotations from the writings of Pius VI, Pius VII, Leo XIII, Benedict XV, and Pius XII. He also quotes the *Imitation of Christ* to illustrate the fact that this has been the prevailing doctrine of the Church from ancient times. To dispel any lingering doubts on the mind of the Church, he calls our attention to the Solemn High Mass, in which the Epistle and the Gospel are solemnly chanted to impress the importance of God's word upon the people. Thus it is obvious that an attentive hearing and an intelligent grasp of the meaning of these scriptural passages pertains to a proper participation in the liturgy. Moreover, the Church manifests her wish that the Epistle and Gospel of the Sunday be understood by permitting them to be read in the vernacular even at Low Masses. It follows that a careful attention to the Epistles and Gospels of the Sunday is the irreducible minimum of Sacred Scripture which the Church would have the people read and study.

To enable the faithful to comply with this clearly expressed wish of the Church is the purpose of the present book. It achieves this purpose in a commendable way. The Epistle of each Sunday is given in the Douay version. The text is followed by a commentary which sketches the background of the Epistle and explains its meaning in accordance with the findings of the best interpreters. An application to the exigencies of human nature and the times completes the exposition. Both the commentary and the application are restricted to the essentials; detailed development and rhetorical embellishment are lacking.

The book is not intended to be read through in one sitting; but few

will be tempted to do so. This is due to the fact that there is usually no logical continuity between the Epistles of succeeding Sundays. Each selection is to be read as a preparation for, or a review of, the Epistle of the Sunday. Priests will find the comments stimulating material for their sermons. Those who practice mental prayer will be helped in their endeavor to meditate on the Scriptures.

MICHAEL J. GRUENTHANER, S.J.

MODERN CHURCH ARCHITECTURE. By Dom E. Roulin. Translated by C. Cornelia Craigie and John A. Southwell. St. Louis, Mo., and London: B. Herder Book Co., 1947. Pp. xxiii + 902. $10.00.

Here is a book written by one who is both a priest and an architect, with a corresponding understanding of the desires and difficulties of both. For anyone who is contemplating the building or rebuilding of a house of God the reading of this work is highly to be recommended.

Under the heading "The Clergy" the author discusses the relationship between the priest and the architect with a fineness of understanding of the positions and responsibilities and aspirations of both which makes that chapter alone worth the price of the book. In addition, he discusses the way in which the clergy can influence the education of taste. He points out, too, the role which Building Commissions can play in the improvement of our church architecture. He also discusses qualities and defects, such as failure to recognize the worth of a church which has stood for a long time and which is to be torn down simply because it is old without consideration of its artistic value, or failure on the other hand to see that just because our churches have long been cluttered with hideous statues is no reason to justify keeping them when more artistic works are available. It is because of this lack of esthetic sense that dealers in religious articles continue to make and sell what we find when we go to buy. He also discusses the artists and how their work can be directed to a real advancement of liturgical art.

There are chapters, too, on Church Construction, The Exterior, The Interior, The Sanctuary, Accessories, The Plastic Arts, and Mural Paintings. All the points which the author makes are copiously illustrated—there are 734 illustrations in the book. An index covering thirty-seven pages makes it easy to find again matters of interest noted in the course of reading the work.

This book should be of great value to building commissions in the various dioceses, as well as to individual pastors who are contemplating the building or rebuilding of a church. It will also, no doubt, find wide acceptance among architects who do, or hope to do, work of this type. Even for those who are not immediately interested in building a partic-

ular church, the book with its fine illustrations will be worth reading for its wealth of information on church construction and decoration.

THOMAS OWEN MARTIN

LA PERSONALITÀ DEL DELINQUENTE NEI SUOI FONDAMENTI BIOLOGICI E PSICOLOGICI. By Fr. Agostino Gemelli, O.F.M. Milano: Dott. A. Giuffrè, 1946. Pp. xi + 322. L.it. 500.

The famous rector of the Catholic University of the Sacred Heart in Milan and member of the Pontifical Academy, Fr. Gemelli, was among the first to offer a reasoned criticism of the theories of Cesare Lombroso, recognizing his merit in turning the attention of students of criminology to the criminal while at the same time pointing out his fault in generalizing too quickly from the data at hand with the result that he developed his theory of "types" without considering sufficiently the idiosyncracies of the criminal who was not clearly sick or mentally defective. Fr. Gemelli gives us in this present work a study of the personality of the criminal, not on a philosophical or religious level, but purely and simply on the level of the sciences of biology and of psychology in which he is so well versed and in which he has had so much practical experience.

In the first chapter, which he calls "Introduction to the Study of the Delinquent," the author discusses the field of criminal anthropology and what that phrase has come to mean because of the use made of it by the members of the Positivist School. He also takes up and reviews the vain attempts in late years in Italy to renew this Positivist criminal anthropology. He then discusses the Germanic theory of "types of authors" of crimes as compared to "criminal types" (Lombroso *et als.*). He outlines the functions of the various sciences in the study of the delinquent, and concludes that criminology is a particular branch of science.

Discussing Psychology and Psychopathology, in his second chapter, he discusses the Psychopathological doctrine and the various forms of psychopathic manifestations in delinquents, and in particular those whose responsibility is diminished. He takes up, too, the function of the psychiatrist and how to determine the lack of responsibility in those who are ill.

Under the biological view of the delinquent, the author, after introducing the reader to this view, discusses the matter of determination of actions according to the "constitution" of the subject involved, and criticizes the statistical researches in relation to a "delinquent constitution" especially with regard to the teaching of Di Tullio. He also considers the relationship between heredity and delinquency, and the new researches on heredity and their application to the study of delinquency.

As to the function of the psychologist in the study of the delinquent, he discusses the importance of a psychological study of the delinquent, with statements of those who have recognized this importance. He lays down, next, the premises on which the study is to be developed and the program which is to be followed. He also discusses psychoanalysis and individual psychology in regard to this study.

After defining "personality" he shows in what direction the study of personality should proceed and applies this to the particular study of the personality of the delinquent. After the study of the various psychic functions of the delinquent there remains always to be resolved the problem of human liberty. This is not settled on the philosophical level, i.e. whether a man has or has not a free will, but on the biological-psychological level, where there are certain things in human activity which cannot be explained without accepting the philosophical datum regarding the existence of free will. He then attempts a classification of delinquents and of delicts.

Important for the psychologist is the study of the dynamism of guilt, and in this connection the author discusses the contribution of the various schools to the study of crime and points out the method which is to be followed in this psychological study of crime.

Under the dynamic conception of the delinquent it is important to study his dispositions and the milieu in which he lives to understand how he came to commit his crime and to understand, too, how to take effective preventive measures lest he repeat himself, and lest others do the same as he did. After all, the real goal of criminology is to prevent crime, not merely punish it as has been the case in the past. Lombroso saw that goal and tried to reach it by classifying men as types which were liable or not to transgress. Because of the peculiar psychological background of each individual human being, his theory is not practical, for men do not lend themselves so readily to classification, and cannot be recognized as types merely from external appearances, or from some peculiarities apparent in their deportment. What makes them different and resistant to classification is their free-will, which Lombroso and his followers of the Positivist School refused to admit because they allowed their philosophical prejudices to influence their interpretation of facts. It is for this reason that it is so necessary to study delinquents, as Fr. Gemelli points out, from the psychological point of view, admitting the factor of the free-will which operates in a man with all his dispositions living in a certain milieu so that his actions which we may desire to prevent cannot be foreseen with all the certainty that the Positivists would claim, but can be approached from a psychological study which takes into account that free-will.

The author next takes up the problem of responsibility and impu-

tability, and the so-called "moral sense." He discusses the criteria to be used in the evaluation of responsibility, and the states in which the person is under compulsion as related to his responsibility. He discusses, too, the question whether there is such a thing as a diminished responsibility, and the relationship between a psychopathic personality and responsibility. He also discusses the question of the so-called "moral fool" and various hypotheses to explain the lack of "type" in this state.

Finally, the author considers how the personality of the delinquent is treated in the present penal code of Italy.

The work should, by all means, be translated into English and studied attentatively by all those who have anything to do with criminology. It is the mature thought of one who has for years specialized in studies in Biology and Psychology applied to problems of Penology. No doubt, in time, the ideas will come to the attention of those who are interested in these problems in this country, for the writers in France and Germany will take them up and make them their own in another generation or two, and those who prefer to read those languages will finally bring these ideas into books written here in English, as has so often happened. By that time, however, the ideas may no longer be faithfully presented, or there may have been progress in the thinking of Gemelli and his students which will not be represented in the ideas finally presented to the American reader. For those, of course, who are able to read the Italian original there is no problem, and they can at once enjoy the thoroughness of study and keenness of insight of a truly great student of Psychology.

THOMAS OWEN MARTIN

AN INTRODUCTION TO THE LITURGICAL YEAR. By Roderigue Cardinal Villeneuve. Translated by Rev. J. A. Otto Eisenzimmer. New York and Cincinnati: Frederick Pustet Co., 1946. Pp. 264. $3.00.

This little volume by the late Cardinal Villeneuve is well named as an introduction to the study of the Liturgical Year. Its aim is simple and it makes no claim to erudition. It will recommend itself to seminarians and priests as also to nuns and to many of the laity who will find in it a liturgical background for their spiritual life as, season by season, the mysteries in the feasts of Our Lord and Our Lady are presented for the meditation of devout souls.

The treatment of the ecclesiastical year comprises the study of three cycles, that of Christmas, that of Easter, and that of Pentecost, though in most authors only Christmas and Easter are used as focal points. The seasons are studied in summary fashion but the Lenten period and especially Holy Week are given very detailed consideration. The texts

of the liturgy, both of the Mass and, to a less degree, of the Breviary, are analyzed in interesting and edifying fashion. There is much illumination thrown on the history and meaning of the distinctive ceremonies of the great days of the ecclesiastical year and much incidental information on matters cognate to the liturgy. An example in point is the section on fasting and abstinence, introductory to the study of the Lenten season.

The book can be confidently recommended to all who wish to live the life of the Church in her liturgy. It will be especially useful to those whose time and opportunity will not permit them to study the great works on the liturgical year, like the classic volumes of Dom Guéranger and the more learned treatise of Cardinal Schuster, *The Sacramentary.* Though the present book leans heavily on Dom Guéranger, it is more than a mere epitome of his *L'Année liturgique.*

WILLIAM J. LALLOU

FIFTY YEARS AGO

In the December, 1897, issue of *The American Ecclesiastical Review,* the leading article is a detailed account of the condition of Catholic education in Ireland, by Fr. Joseph Dolan, an Irish priest. He points out that the Protestant institutions of higher learning in that land are largely supported by money derived from Catholics; but at the same time he contends that the less affluent Catholic institutions are far superior to the Protestant colleges in scholarship. . . . . In the series entitled "American Religious Orders" by an anonymous writer, the history of Mother Seton and of her Sisters of Charity, begun in a previous issue, is brought to a conclusion. . . . Fr. H. T. Henry, of Overbrook Seminary, contributes a translation of the Breviary Hymns for Advent, with a brief commentary. . . . Fr. James A. Grant, of San Francisco, writes in defense of the doctrine that children who die without baptism are never admitted to heaven, but enjoy for all eternity a natural happiness. An unusual view is proposed by a writer who signs himself H.J.H., to the effect that even after death children to whom the baptism of water was a physical impossibility may, through God's mercy, be enabled to attain the beatific vision. . . . In the Analecta we find the Latin text of the Constitution *Felicitate quadam,* by which Pope Leo XIII unified the various branches of the Friars Minor. . . . In answer to a question regarding the obligation of including the "Misereatur . . . Indulgentiam . . . Passio . . ." in the formula of sacramental absolution, it is stated that *per se* there is no obligation to recite these prayers, although the Church positively wishes confessors to use them.

F. J. C.

Book Notes

That St. Joseph should be accorded an even more important place in the life of the Church is the contention of Rt. Rev. Msgr. Hugh F. Blunt in his book, *Give This Man Place* (Milwaukee: The Bruce Publishing Company, second printing 1947. Pp. 127. $2.50). In twenty-seven short chapters on the life and character of the Saint, Msgr. Blunt has made him better understood and his power better appreciated so that modern man will be much more inclined to "go to St. Joseph" with the greatest confidence. Through his intercession and leadership, the author is certain, the man of today will find himself more readily in accord with God. Seeing in Msgr. Blunt's word pictures the type of man who was foster father of Our Lord, the men of our times can find an example of a kind, patient, jovial, earnest father of a family working to provide for them, teaching the Child entrusted to his care, performing his duties as a townsman, spending his evenings with his family, an example which they can follow with God's grace to an end such as the Saint achieved by his life. After reciting the various honors which the Church has conferred upon St. Joseph, the author also suggests the further honors of addition of his name in the *Confiteor* and in the prayer *Suscipe Sancta Trinitas*, in the *Communicantes*, and in the *Libera nos*, as well as in the Litany of the Saints. To those who know not St. Joseph, as well as to those who delight in knowing more about him, this book should be very welcome.

Theological works of manifest and enduring importance have been coming out of Europe since the end of the war. One of these is *Le probleme de l'acte de foi*, by Dr. Roger Aubert (Louvain: E. Warny, 1945, Pp. xi + 805). It is a work which rivals Fr. Harent's famous article on "Faith" in the *Dictionnaire de théologie catholique* in length and in thoroughness of treatment, and which certainly replaces this older work as the most authoritative scientific theological treatise in this particular part of the field. Another tremendously influential work is the book *Surnaturel*, by Fr. Henri de Lubac, S.J. Fr. De Lubac's book will be the subject of lively discussion in the future, and, as a matter of fact, it is already the center of controversy in Europe. His treatment of the patristic origins of the term "supernatural" is superb. His study of the systems of Baius and Jansenius is stimulating, but, it would seem to this reviewer at least, somewhat subjective in tone. Historically, Fr. De Lubac falls into the old error of attributing Baius' teaching to Estius. He seems unaware of the fact that, in 1649 the great faculty of theology in the University of Douai, under the leadership of Valentine Randour, made such a claim for ever afterward a needless misstatement of facts.

The odious claim that the great orthodox masters of Douai, Estius and Sylvius, had taught the same opinions which were condemned in the doctrine of Baius was made in the early seventeenth century. Sylvius took cognizance of these calumnies, and effectively refuted them in his *Commentary* on Ia, qu. 63, art. 1. During the last year of Sylvius' life, when these attacks were being renewed by the then recent Jansenist movement and by certain of its opponents as well, the faculty of Douai issued the volume *Veritas et aequitas censurae pontificiae*, in which each one of the *theses damnatae* of Baius is confronted with an effective and explicit contradiction, taken from the printed works of Estius and Sylvius. In the face of this volume, it is unfortunate that any one in our day should choose to renew this ancient Jansenistic calumny.

The main point of contention about Fr. De Lubac's book, however, will undoubtedly be his central thesis about the relation of the supernatural order to the natural life of man. His acceptance of Blondel's teachings on many points pertinent to his main

thesis will certainly lead to even more extensive criticism.

Surnaturel is published by Aubier of Paris.

Fr. Peter Lumbreras, O.P. has just published his *De Gratia*, another in his series of brief commentaries on the Summa. The work is published by Arnodo of Rome. Theologically accurate, the book suffers in some measure from a comparative neglect of the history of scholastic theology.

The well-known professor Francesco Vito, of the Catholic University of the Sacred Heart of Milan has presented a second, revised, edition of his *L'Economia a Servizio Dell' Uomo* (Milan: Società Editrice "Vita e Pensiero," 1945). In the first section of the work he takes up the new orientations of Political Economy. Here, in the first chapter, he discusses the enlargement of the action of public organs in the field of economics and the new political economy. This covers the expansion of public services and of related activities, together with action of the state to stabilize the general conditions of economic life. He also considers state action intended to influence the economy of the country. Then, he takes up the recent developments in Italy in industrial, agragian, commercial, monetary, and social policies. He seeks likewise the objective factors which have caused the enlargement of state action. There has been, he points out, a change in ideas regarding the relations between the state and the economy of the country. He then considers political economy as a doctrine of intervention, and analyzes these interventions in regard to their efficacy, as well as in regard to their repercussions on the mechanism of the market. In conclusion, he considers the new role of political economy. Next, he considers the defects of the system of free enterprise and the fundamentals of a regulated economy. He considers also how the system of free enterprise with its various defects has to be met with something which will solve its difficulties and how the planned economy has been worked out to that end. He then considers the nature, content, and purposes of the collective economic plan. In the second section of the work, the author considers the new direction taken by social policies. First, he considers the evolution of social policies in general, the movement from the worker question to the larger social question. Next, he takes up the question of the defense of the right to work, i.e. the struggle to prevent unemployment, the rational distribution of workers, professional education and unemployment, etc. He considers, too, the defense of the physical integrity of the worker, his nourishment, the cost of living in relation to such nourishment, the forms of salaries, etc. Finally, he considers the defense of the moral personality of the worker, the effects of mechanization on that personality. The work is highly to be recommended not only to those interested in Economics, but also to those who are interested in the Social Question, for it is the product of a keen mind long devoted to these studies in a country which has seen both free enterprise and planned economy tested at some length.

Those who have charge of program activities for clubs will find very useful a volume entitled *Planning Ahead*, published by the Program Department, National Catholic Community Service, Member Agency U.S.O. (1312 Massachusetts Avenue, N.W., Washington 5, D. C.) in 1946. After discussing program committees, the volume takes up Religious Programs, Programs for NCCS Independent Clubs, General Types of Activities, Personal Services, Suggested Periodic Programs, Conducting Discussion Groups, and suggestions for each month of the year. The volume was designed to offer to workers of NCCS a method of presenting programs for people in the service in wartime, but the suggestions will certainly prove readily adaptable to the needs of program directors in parish and city-wide clubs even in peace time. The book is well printed and liberally furnished with cuts and illustrations. The ideas set forth will bear much study and will stand up under constant use.

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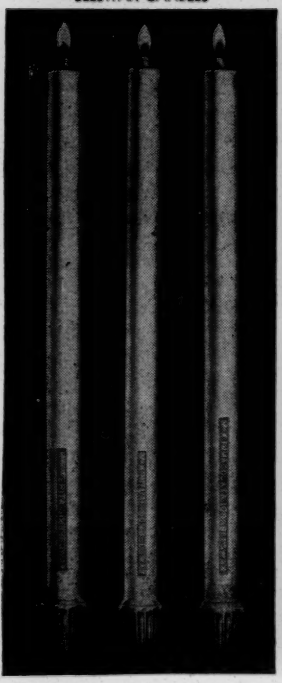

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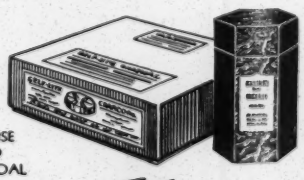

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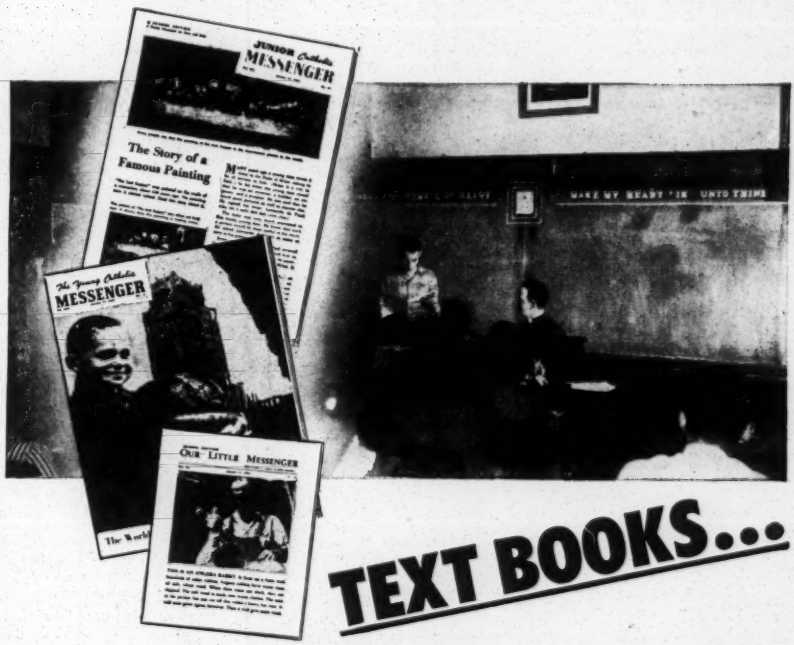

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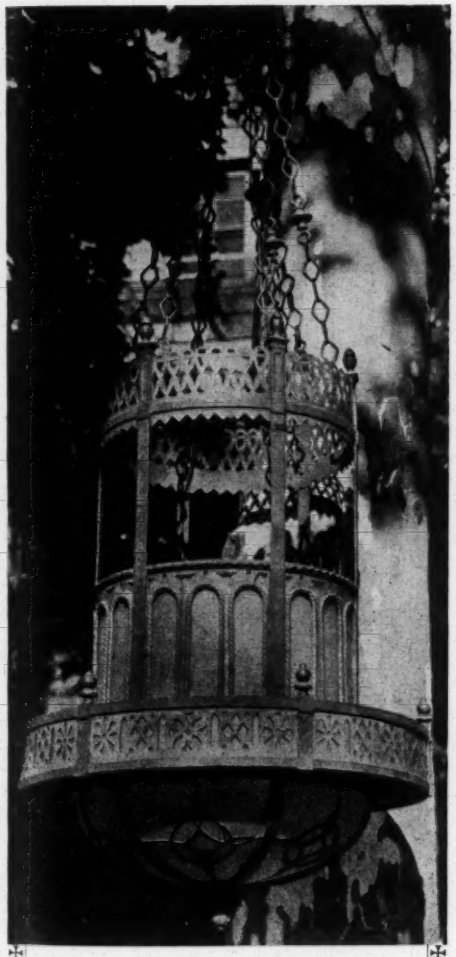

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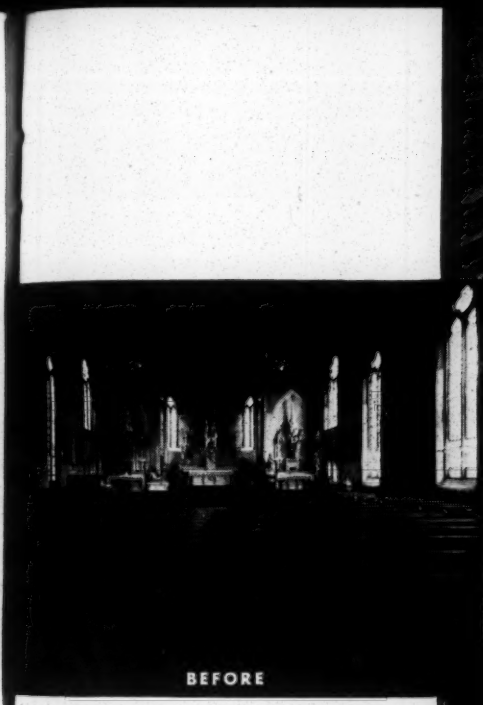

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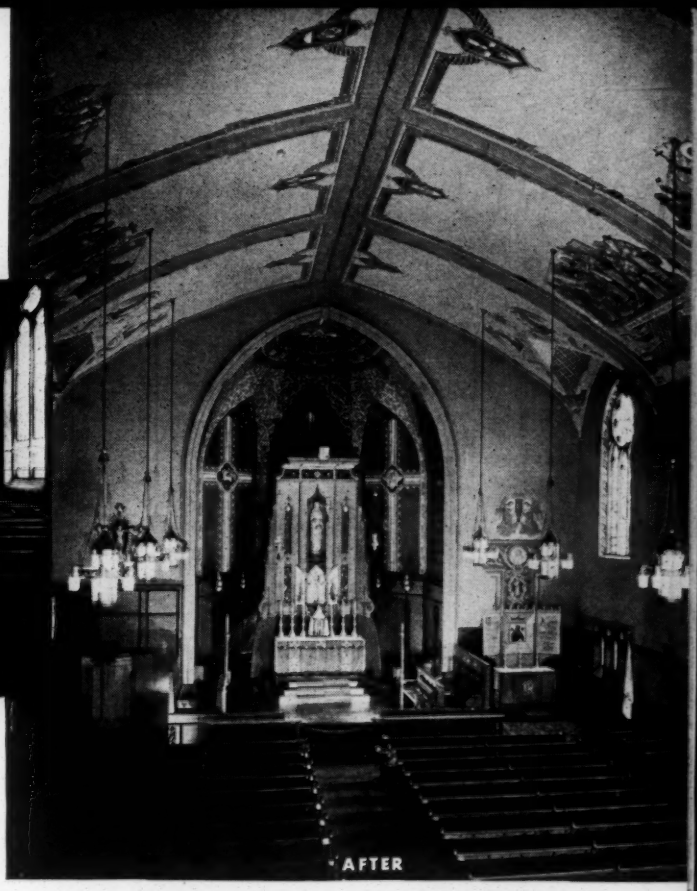

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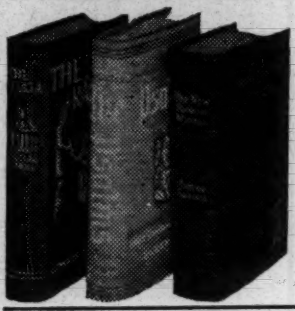

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